Die Sabbathi, 5. Novemb: 1642.

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Hen: Elſyng, Cler. Parl. D. Com.

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THE CRAFT AND CRVELTY OF THE *CHURCHES ADVERSARIES*, *Discovered*

In a SERMON Preached at S^t. *Margarets* in *Westminster*, before the Honourable HOUSE of COMMONS Assembled in *PARLIAMENT*. Novemb. 5, 1642.

By *Mathew Newcomen*, Minister of the Gospell at *Dedham* in *Essex*.

Quid facit in Pectore Christiano Luporum Feritas, Canum Rabies, Sævitia, Bestiarum, Venenum Lethale Serpentum? Cyprian.

Cum sitis Impij Crudeles, Homicidæ, Inhumani, non amplius eritis Christiani, Lucifer Calazit.

Published by Order of the House of COMMONS.

LONDON,

Printed by *G. M.* and are to be sold by *Peter Cole*, at the Signe of the Glove and Lyon in Cornehill neare the Royall Exchange, over against the Cundit, M. DC. XLIII.

TO THE HONOVRABLE THE HOVSE OF COMMONS now Assembled in PARLIAMENT.

IF *there be any* History *in all the* Booke *of* God *that may* paralell *our times, ſure it is this of* Nehemiah.

The People of Iſrael *though delivered from their* long *and* ſorrowfull captivity *in* Babylon: *yet long it was ere they could ſee* Truth *and* peace *eſtabliſhed in their* Church *and* Common-wealth, *the* Temple *of* God *reedified, the* worſhip *of* God *reſtored, the* walls *of the* holy Citty *repaired, the* Lords Sabbaths *ſanctified, the* Prieſts *in their* ſeverall Orders *and* ſtations *attending the* ſervice *of* their God: *Long it was ere matters of* Church *and* State *attained unto a* Beautifull Regularity; *ſome reckoning above a* [a] 100. *other above* 150. [b] *ſome* 200. yeares. *Three on ſets were given to this great work:* thrice *did the* Lord *raiſe up and employ bleſſed and glorious inſtruments in it before it arrived at it's* perfection. *The firſt was* Zorobbabel, Ezr. 1. *The ſecond was* Ezra, Ezr. 7. *The third was* Nehemiah, *the* Author *of this* Booke, *who according to the good hand of his God upon him,* [c] *with* invincible courage *and* indefatigable patience *againſt the inſolent* ſcoffes, multiplyed conſpiracies [f] *and* terrifying reports *of his* enemies, [g] *againſt the* treacheries *of ſome of his owne* Brethren and Nobles, *and their baſe* compliances *with the* publick Adverſaries [h], *againſt the* murmurings *of the* people [i], *with great* expence *of his* eſtate [k] *and* hazard *of his* life [l], *carried on this great* work, *and gave it a* full *and* bleſſed period, *to the* comfort *of the* Jewes *and terrour of their* enemies [m].

[b] *Perk.* Chronol. Red. cap. *Anno* 3431.
Secundus Nehemiah *præfectus, Anno Mund.* 3537.
Calviſius & Helvicus, *redit populi,* 3418.
Secund Nehem. *præfect. Anno* 3575.
c *Pembl.*
d The vulgar *Latine* and the Engliſh *Geneva*, make Ezra the writer of this Story, but it is a miſtake. Nehem. 1. 1. See *Pembl.*
e Neh. 4. 2, 3.
f Cap. 4. 8, 11. cap 6. 2, 4.
g Cap. 4. cap 12. cap 6 6, 9.
h Cap. 3. 5. cap. 6. 10, 17.
i Cap 4. 10. 5 1, 2, &c.
k Cap. 5. 8, 14, 15, 16, 17, 18.
l Cap. 4. 23. 6 2.
m Chap. 6. 16.

To paralell *this: the* people *of* England, *though through the* mercy *of* God *they have bin in a gracious meaſure delivered from the ſpirituall* Captivity *of* Romiſh Babylon, *which our fore-Fathers were enthralled in ſo long a time; yet now* almoſt a 100 *years have paſſed over us, ſince that* firſt deliverance, *and yet we ſee not that* purity *of* Truth, *that* beauty *of* worſhip, *that orderlines of adminiſtrations, that* ſtrength *of* diſcipline, *as* wals *and* bulwarks *about this our* Jeruſalem, *which hath bin the* deſire, prayer, expectation *of us & the ages that were before us.*

God ſeems to me to proceed by the ſame ſteps *with us, that he did with the people of the* Jews, *and hath made* 3 viſible *and* memorable onſets *upon the* Reformation *and* reſtauration *of his Church among us. The firſt by that famous* Prince, *the miracle and glory of his* people *&* age, Edward *the* 6. *of ever bleſſed memory, whoſe beginnings though exceeding* hopeful *and* promiſing *were ſoon ſtopt by a* countermand, *as it were from the God of Heaven, as* Zerobabells *beginnings were by letters from the King* [n]. *Soon after the* work *was* revived *againe by his deare and gratious ſiſter* Q. Elizabeth, *in whoſe hands the Lord cauſed the worke to proſper to* ſome further perfection, *yet not unto that* beauty *and* glory *we hope our God intends to raiſe it to: therfore this* 3d time *hath God raiſed up* Inſtruments *for the advancing of this worke, even your ſelves,* Honorable *and* Beloved: *who though you have met with the ſame oppoſitions in this* great imployment *that worthy* Nehemiah *did: Malignant* ſcoffs, *bloudy* conſpiracies, reports *full of various* terrours, deſertions *of ſome of your* Brethren, murmurings *of not a few of the people: yet in the midſt of* Armies *and* changes *of* Oppoſitions *and* diſcouragements, *have hitherto with* unwearied patience *and* undauntable Reſolutions, *not without great* expence *of your* eſtates *and* hazard *of your* lives

[n] Ezr 4.23,24.

lives, *attended upon this worke now these two years. At the present to the great griefe of all loyall and honest hearts, we see you in the same posture that* Nehemiah *and his assistants were, Cap.* 4.17. Every one with the one of his hands working, and with the other holding his weapon, *a sad condition: yet go on, the work of* reforming *the Church is Gods: he* called *you to it,* he *will* maintain *and defend you in it, he will give perfection to it,* God *is not as* Man, *that he should begin to build, and not be able to finish.*

The sutablenesse *of this* History *to our* times, *invited my thoughts (upon Summons received to this service) to looke into this* Book, *and see if there were not something there might* fit *the* Day, *and the sutablenesse of that portion of Scripture, which is the* Basis *of this ensuing Discourse unto the Day, concluded my thoughts upon this Text. My* desire *and* prayer *was, that I might speake something that* might give glory *to* God *for the* manifold *and* great Deliverances *he had* wrought for us, *and something that might give* encouragement to your selves *in the great things you are to* work for God. *This latter part of my* desire *was intercepted by a* feare *of consuming too much of that* time, *which (though your* Piety *could willingly have bestowed upon the* worke of Praise-offering) *yet the* extreme necessities *of State, could hardly* spare. *This made me* silence, *much of what I had* prepared *to* speake, *both in the* Explicatory *and* Applicatory *parts of the* Sermon: *which yet (seeing it is your pleasures to command what you heard to the Presse) waits now with the rest upon you. I dare not thinke there is any thing, either in the one or in the other, that can* adde *unto your* light: *if any thing* spoken *or* written *may* excite *or* encrease *your* heat, *I shall enjoy much of the end I propounded in this Service. I dare not undertake to* direct *in any thing, if in any thing, I*

ἀναζωπυρεῖν.

may

may erect *your* ſpirits *in* times *ſo full of* diſtempers, *with a* Chriſtian *and holy* dedignation *of all* oppoſitions *to carry on the great buſineſſes of the Lord Ieſus, in* eſtabliſhing Religion, Reforming the Church, rooting out Popery, *I have enough. If I faile of this, it is the* ſin *of my* infirmity, *not my* intention.

Luther *in ſad tumultuous times was wont to ſay to his* Brethren *and thoſe about him,* Come let us ſing the 46. Pſalme. *Me thinkes you (Right Honourable) in theſe ſad conflicting times may ſay one to another, come let us reade the* Booke of Nehemiah, *there you may reade* experiences, encouragements, quicknings, directions, preſidents. *to ſpread all them before you is not the worke of an Epiſtle: nor is it needfull, having beene* fully *and* excellently *offered to your view in a Faſt Sermon. Onely this, as you have made the ſame preparations to this ſervice you are now upon, which* Nehemiah *did, addreſſing your ſelves thereunto by* Faſting *and* Prayer: *and have met the ſame* varieties *of* oppoſitions *and* diſcouragements, *ſo* perſiſting *in the ſame pathes of* Zeale *for* God, compaſſion *to his* Church, dependance *on his* power, adherence *to his* cauſe, conſtancy *in his Service, Doubt not but the ſame mercifull hand of* his *and your* God (*after your* Nehemiah *like conflicts*) *ſhall* crowne *your* faithfullneſſe *with* Nehemiahs *ſucceſſes, which were ſo glorious, that* when all their enemies heard thereof, and all the *Heathen* round about, they were much caſt downe in their owne eyes, for they perceived that the worke was wrought of God. *And they that are of you* ſhall build the old waſte places, ſhall raiſe up the foundations of many Generations: and yee ſhall be called the repairers of the breaches, the reſtorer of paths to dwell in, *which hath been and is, the Prayer of*

Dr. *Gouge* his Sermon.

Nehem. 1.

Nehem. 6. 16.

Iſa. 58. 12.

The leaſt and unworthieſt of your and the Churches ſervants

MATH: NEWCOMEN.

A SERMON

Preached to the *Honourable* Houſe of Commons now aſſembled in PARLIAMENT.

Novemb. the fifth, 1642.

NEHEMIAH. 4. 11.

And our adverſaries ſaid, they ſhall not know nor ſee till we come in the midſt among them and ſlay them and cauſe the worke to ceaſe,

THis chapter gives you a veiw of the various diſcouragements, which that gracious man *Nehemiah* met in that glorious work of repayring *Jeruſalem*, and reſtoring the lapſed State of Church and commonwealth. Diſcouragements you ſhall behold in this chapter breaking in upon him like waves of the Sea, while he ſtands as a rock unbroken, unſhaken in the midſt of all. Like *Iobs* Meſſengers: before the firſt be diſpatched, there appears a ſecond before that he anſwered, a third like *Ezekiels* propheſie, miſcheife, upon miſcheife and rumour upon rumour, Ezek. 7.

The Introduction.

In the firſt verſe, you have the adverſaries rage.

when

when Sanballat *heard that we built the wall, hee was wroth, and tooke great indignation.* In the second you have this rage venting it selfe in foame, in scoffs, and sarcasmes cast upon *Nehemiah* his brethren, and their undertaking. *What do those feeble Jewes, will they fortifie themselves, will they sacrifice? will they make an end in a day &c and Tobias said, even that which they build, if a fox go up hee shall breake downe their stone wall.*

But this is the coolest of their rage, the heat of it reaches unto blood, so you find verse the 7. and 8. *when* Sanballat *and Tobiah, and the Arabians, &c. heard that the walles of Jerusalem were made up, they conspired all of them together to come to fight against Jerusalem and to hinder it;* Withall the people at the same time begin to murmur, verse the tenth; *And Judah said the strength of the bearers of burdens is decayed, and there is much rubbish, so that we are not able to build the wall.* And this (as it is probable) gives incouragement to the adversaries to antidate their triumph and glory, as if the Jewes had beene their request, their prey already. *And our adversaries said, &c.*

Division of the Text.

In which words you may please to observe: First, *a strong combination* against the *church* of God. *And our adversaries said.* Secondly, *a wicked design* they were combined in. *To cause the work to cease,* this is first in their thoughts, though last in their words. Thirdly, *a bloody meanes propounded,* and agreed on for the accomplishing of that design; and that is slaughter. *Slay them, and cause the worke to cease.* Lastly, a subtile way projected for the effecting of that slaughter; *we will come upon* them secretly, suddenly, *they shall neither*

neither know, nor see, till we are in the midst of them, & slay them, and cause the worke to cease. I intend not to prosecute the particulars of the text, but to give you the sum of the whole in one observation. *The great designe of the enemies of the church, is by craft or cruelty, or both, to hinder any worke that tends to the establishment, or promoting of the churches good.*

The Doctrine.

All the visible enemies of the church of God, are but the *Emissaries* of Satan his agents: and therefore they observe his [*a*] methods, his rules of art in their attempts upon the church. Now as Satan himself, sometimes opposes the church by force, and then he is [*b*] *a piercing Serpent*, and sometimes circumvents the church by craft, and then hee is *a crooked serpent, vel rectus venit, vel tortuosus, vel leonem agit et sævit, vel draconem agit & fallit.* So doe his auxilliaries those that fight under his colours against the churches peace and good, *craft and cruelty* are their chiefe engines of mischiefe: and not one, but both they use, that as the scripture speaks of those birds of prey and desolation, *none of them shall want their mate.* And as some write of the *Asp*, he never wanders alone without his companion with him so the *craft* of the enemies of the church, is never but accompanied with *cruelty*, and their *cruelty* seldome without *craft*, and both bent to hinder any worke that tendes to the establishment and promoting of the churches good.

(a) *Ephes.* 6. 11. Πρὸς τὰς μεθοδίας τοῦ Διαβόλου.

b *Isaia* 27. 16. *His allegoricis appellationibus figuratur sublimitas omnis tam spiritualis quam corporalis, quæ adversus deum se extolleret vi fraude vel utroque simul. Iuni: ad locum.* *Esai.* 34. 16.

To give you ocular proofe of the *cruelties* whereby the enemies of the church have from time to time indeavoured to *cause the worke to cease*, would be the businesse, not of a *sermon*, but of a *volume*, and yet easily done, had we but time, because their *cruel-*

Proved by Exemplification.

ty ever appeares in its owne likeneſſe, in the ſhape of one of thoſe beaſts that *Daniel* ſaw in his viſion, that *had three ribs in the mouth of it, and they ſayd unto it, ariſe, devoure much fleſh.* You may trace the monſter foot by foot, from *Abel* unto this preſent in ſteps of blood. The perſecutions of the *Jewiſh church* under *Pharoah*. *Nebuchadnezar*, *Antiochus*, and of the *chriſtian church* vnder the *heathen*, and after them the *Arrian Emperors* and *Biſhops*: ſince them vnder *Antichriſt*, on the one ſide, and the *Turk* on the other, are ſo knowne, I need not mention them: but this they all declare, that the *indeavoures of the adverſaries*, have alwayes bin by *cruelty to cauſe the worke to ceaſe*. And indeed if wee conſider thoſe floods and ſeas of blood, which in the ſucceſſive perſecutions of the church have beene exhauſted, wee may wonder the church is not quite extinct, ſave onely the bloud of Martyres, *extra venas*, is not *cruor*, but *ſemen*, and by *the irradiation* of the ſunn of righteouſneſſe, becomes miraculouſly fruitfull to the producing of a new ſucceſſion of Saints.

Dan. 7. 5.

Secondly of the craft of headverſaries which are ſeverall. Prov. 30. 19.

But to trace the adverſaries of the church in their craft, *hic labor, hoc opus*: they are *ſerpentina ſoboles* the ſeed of the ſerpent; *and as the way of the ſerpent upon a rocke is unknowable*, ſo are their waves of undermining the church: yet as farre as either in hiſtory or ſcripture I may, I ſhall trace them, and give you a breife veiw of the ſeverall *arts* and *crafts*, whereby the *adverſaries* of the church have ſought to hinder their proceedings, and *cauſe the work to ceaſe*.

First.

The firſt deſign that ever was againſt the Church of which we reade in Scripture is that of Pharaoh and his Councellors *Exod.* the firſt; *Come let us deale*

wiſely

wisely with them, and what is the result of this consultation? not to deny them presently the liberty of their Religion we take away; but by burdening and oppressing them in their liberties and estates to breake their hearts and imbase their spirits, that they should have no heart to minde Religion or any thing, because of their great anguish and affliction. a designe that hath bin practised against the church of God many a time. Thus the *Persian* Tyrant thought to have subdued the spirit of *Hormisdus* that noble christian. He would not kill him but enthrall him: Turne him out of his possessions, throw him from his honour, give his wealth, dignitie, wife, to the baseſt of his slaves, Turne him naked out of dores to keepe Mules in the Wilderneſſe, by this meanes thinking to choke and smother that holy fire God had enkindled in his heart.

And this is the art of the great *Turke* at this day though he pretend to let the christians in *Greece* and those countries under him enjoy their lives and their *religion*, yet so heavy is his yoake upon them, that they have little joy of their lives, and for the most part as little care of their religion scarce any thing more than the *name of Christ* generally to be found among them.

Second. The second art whereby the adversaries of the church have sought to prejudice it, hath beene by procuring matches, and mixtures of some of the members of the church and some of their owne that were Idolaters. This was the art of *Balaam*, when hee saw hee could no otherwise fasten a curse upon the *Israel* of God, he gave the *King of Moab* councell to ensnare the *men of Israel* with the *daughters of Moab*,

whereby they were drawne not onely to corporall, but to ſpirituall adultery. The hiſtory of this, you have *Num.* 25, 1, 2, 3. *The people began to commit whoredome with the daughters of Moab, and the people did eat of their ſacrifices, and bowed downe to their gods, and* Iſrael *joyned himſelfe to Baal-Peor.* And that this was the plot of *Balaam* is cleare, *Numbers* 31. 16. *Theſe cauſed the children of Iſrael through the councell of Balaam, to commit treſpaſſe againſt the Lord,* It was *Balams* councell this, and wicked councell it was. This mixing with unbelievers hath bin ever looked upon as a thing of dangerous conſequence to the Church of God which is the reaſon that *Nehemiah* was in ſuch a heat of indignation againſt the people for this thing. *Nehe.* 13. 25, 26. ver. *I contended with them. and curſed them, and ſmote certaine of them, and plucked off their haire and made them ſwear by God, ſaying, you ſhall not give your daughters to their Sonnes nor take their daughters unto your ſonnes, did not* Salomon *King of* Iſrael *ſin by theſe things? yet among many Nations there was no King like him who was beloved of his God, Nevertheleſſe even him did outlandiſh women cauſe to ſin.*

Great dangers the Church of God is expoſed unto by this deſigne. Firſt, of being corrupted by this meanes, and drawne from the true Religion which is the very reaſon why God forbad ſuch marriages in the old law. *Deut.* 7. 4. *For they will turne away thy ſonnes from following me that they may ſerve other Gods ſo will the anger of the Lord be kindled againſt you and deſtroy thee ſuddainely.* And ſad experience of this ſad effect and conſequent of marrying with Idolaters, and thoſe that are enemies to the Church, The

Church

Church of God hath had not only in *Salomon*, whoſe heart his idolatrous wives turned away from God and ſo captivated that he did publiquely tolerate their idolatrous worſhip, 1 *Kings* 11. 4, *when Salomon was ould his wives turned away his heart after other Gods*; and verſ. 7. *Then did Salomon build an high place for Chemoſh the abomination of Moab and for* Moloch *the abomination of Ammon*, and likewiſe *did he for all his ſtrange wives and ſacrificed to their Gods*. Nor onely in *Ieboram* the Son of *Jehoſaphat*, the reaſon of whoſe deflection from the practice of his father, and the principles of his education unto Idolatry is rendered by the holy ghoſt this, *for the daughter of Ahab was hie wife*, 2 *King*. 8. 18. Nor onely in other of the Kings of Iſrael and Judah, but even in chriſtian Kings and Princes, when they have matched though not with Pagans and Heathens but with ſuch as have profeſſed the chriſtian Religion, onely not in purity. *Valens* the Emperour was at firſt a true Orthodox Profeſſor, but being married to an Arrian Lady ſhe ſoone inſnared him with her flatteries and captivated him to the ſame hereſie with her ſelfe, and he proved a moſt bloudy perſecutor of the true Orthodox Church. Theod. 4. 11

Or ſecondly, If there be ſuch eſtabliſhment of heart in the truth that the unbeliever dares not attempt to draw the believing yoak-fellow from the true Religion, or attempts it but in vaine. This inconvenience yet followes thereupon, that the unbeliever will as much as they can, *viis et modis*, promote the falſe Religion and ſubvert the true.

The Church of God had experience of this in *Juſtinian* the Empeſour, whoſe wife *Theodora* addicted Evagr. 4. 10.

to

to the hereſie of *Eutyches*, did no leſſe foſter, encourage promote and reward the teachers & maintainers of that hereſie than the Emperor did the true orthodox profeſſors yea prevailed ſo farr with her husband as to make *Severus*, a chief leader of the *Eutychian* faction Biſhop of *Conſtantinople*.

Thirdly, By this meanes not only the preſent age but poſterity is indammaged. For put caſe the unbelieving party doth ſurvive, there is danger leaſt the children (ſpecially if young) ſhould by the authority of an Idolatrous father or the perſwaſion of an Idolatrous mother to be drawn away from the true Religion. An inſtance of this we have in *Valentinian* the yonger, whoſe father dying and leaving him in the tutelage of *Juſtina* his mother who was an Arrian (though all the time of her husbands life ſhee had concealed it, knowing her husbands zeale for the Orthodox Religion) ſhe taking the advantage of her husbands death, and the tender and flexible age of her ſon to advance the Arrian faction eaſily corrupted him, that he was ſcarſe warme in his throne but he falls a perſecuting the true Religion. Theſe and many other inconveniences have bin obſerved to attend ſuch kinde of mixtures betweene the Church and their adverſaries, which the adverſaries are not ignorant of, and that is the reaſon ſometimes they are ſo willing to offer their daughters in marriage to the members of the church, but it is onely as Saul gave *Michal* unto David *that ſhe might be a ſnare unto him*.

Socr. 5. 2. Theod. 5. 13. 14. Sozom. 7. 13.

1 Sam. 18. 21.

Third. The third Art whereby the adverſaries of the church have endeavoured the ruine and over throw of Religon is by covering their intent to alter religion with a pretence of publick emollument, So *Jeroboam*

ples ease, *It is too much for you to goe up to* Jerusalem, 1 *King.* 12. 28. a great journey, a great charge, you may serve God nearer and better cheape at *Dan* and *Bethell*, as if he meant not to alter Religion, but only to let them have it with more *ease* and *better accommodation*. Like that of some of late times: *For people to heare two Sermons* a day, *it is too much*, one well heard and remembred is enough: For young folke to be kept from sports on the Lords Day, it is too much, *It is too much for you to goe up to worship at Ierusalem*. The like pretence was sometimes used to *Theodosius*, justly called *Great*, who having abolished in *Egypt* their Heathenish sacrifices, and forbid their Idolatrous worship, upon paine of confiscation and death; the people fearing the omission of their accustomed superstitions, would make the River *Nilus* (whom they honoured as a God) keep in his streames, and not water their land as in former yeares, began to mutinie, and things tended to sedition: whereupon the *President* of the Countrey, wrote to the *Emperour*, beseeching him *for once to please the people, by conniving at their Idolatry*. To whom he answered; *It is better to continue faithfull and constant unto God, then to preferre the overflowing of* Nilus, *and the fruitfullnesse of the earth before piety and godlinesse. Nay I had rather* Nilus *should never flow, then to have it raised by sacrifices and inchantments*. A brave resolution, and becomming a true Christian Prince. Let people be pleased or displeased, some losse, come gaine, *let truth and godlinesse be maintained*.

ἄμεινον πρὸ τοῦ θεῖον διαμεῖναι πιστὸν ἢ τὰ Νείλου πλήμμυρα καὶ τὴν ἐντεῦθεν εὐετηρίαν προλιμῆσαι τῆς εὐσεβείας. Soz. 7. 20.

A fourth fraud or art whereby they endeavour to supplant the Church, is, By counterfeiting

terfeiting a friendly compliance with the Church of God, as if they meant to help and farther the businesses thereof, when in truth, they intend nothing but to overthrow and hinder all. So the *Adversaries*, *Esra*.4. When the people of God were about rebuilding the Temple, the Adversaries came and offered to joyne with them. *vers.* the second. *Let us build with you, for we seek your God as you doe.* When they intended nothing more then to betray them. This was the great art of the *Adversaries* in the *Apostles* dayes, when many false bretheren joyned themselves to the *Church*, meerely to spy out their liberty: and many *false Apostles* that seemed to preach *Christ* with abundance of zeale and forwardnesse, but it was only that they might withdraw Disciples from the *true Doctrine* and *Apostles* of the *Lord Iesus*, and fill the *Church* with *rents and schismes*, as they did the *Church* of *Corinth*. Thus the *Arrians* would often counterfeit themselves *Orthodox* men, and mingle themselves with *Orthodox* professors, that they might with lesse suspition, spread the poison of their errors. That good Prince *Constantine* the Great, was much abused by that Generation in this kind, his great admirer *Eusebius*, confesseth he retained neare him. Μοκθηρὸς τὸ κρισταυῶν ἐπιπλάστως σχήματι ζωθίνος τέθνομα. *Sceleratos Nebulones qui simulaverunt Religionem Christianam.* Specially one notorious one, who had bin *Chaplain* to the *Emperours Sister*, and by her dying, was commended to the *Emperour*, and received into his Family, and though all the time of *Constantine the great*, he kept his poison hid; yet no sooner was he dead, but he began to play his pranks. First inveigling the chiefe *Gentlemen* of the *Emperours*

Galat. 2.

Euseb. *de vita* Constantin. 4. 54.

perours bed-chamber, then *some of the rest*, after these the *Empresse*, and soon after the *Emperour himselfe*; winning them all to the *Arrian heresy*: who if in *Constantines* time he had not complyed with the *Orthodox* party, he had never had the accesse to *Constantine*, and so never this opportunity of spreading that *heresie*. This is a trick not unusuall with *Rome*, I have heard that the *Jesuites* have a practise of running over to the *Lutheran Church*, pretending to be converts, and to *build with them*, but it is only to keep up that bitter contention that is between the *Calvinists* and the *Lutherans*, the *virulency* whereof, is much fomented by these *renegado Iesuits*.

I find a passage in *Frastrim*, that may give some credit unto this. *Oracula Sacra*. 139. p. 842.

The fift way is. To *ingratiate* themselves to *Kings and Princes*, with much officiousnesse and pretended care of their profit and honour, that so being *potent* with the *Potentates* of the earth, they may have the more power to doe the Church a mischiefe. So the *Adversaries* of the *Iews* pretended, that in *duty* and *conscience*, they could doe no lesse then complaine of the *Iewes* to King *Artaxerses*, Ezra 4.14. *Now because we have maintenance from the Kings pallace, and it was not meet for us to see the King dishonoured, we have sent and certified the King*. Wretches that cared no more for the *Kings honour* then a *straw*, only pretend this, that they might the more easily *draw out* the Kings power, for the suppressing of the *Church*: So *Haman*, *Esth.* 3. 8. seemed to mind only *the Kings profit*, when his mind is only set upon the *Iewes* destruction. *It is not for the Kings profit to suffer them*. So the *Iewes* themselves in prosecuting and murdering the Lord *Christ*, pretend nothing but *loyalty and respect to* Cæsar. *We have no*

King but Cæsar. *And if thou let this man go, thou art not* Cæsars *friend.* So that *Arrian* Priest, of whom I was even now speaking, that corrupted *Constantius*, the sonne of the great *Constantine*, insinuated himselfe first into the favour of that young *Prince* by his officiousnesse, in carrying his *Fathers will to him*, and the advantage that he made of his favour, was to corrupt and poyson him. It hath alwayes bin observed, that the greatest *Heretikes*, have bin the greatest *Courtiers*. The *Arrians* in their age, and of them *the Iesuites learned it*, and of the *Iesuits* the *Arminians*. All of them have made it their *master-piece*, to insinuate themselves into the favour of *Princes*, and then make bold with their power, for the oppressing of the truth.

Ἐτύγανε κεκαρισμένος καθέτι την πάτρωαν αὐτῷ διςθήκην ἀπεσωσεν. Soz. 3.1.

A sixt stratagem of theirs is, To charge the Truth and Professours of it with false accusations, thereby to render them odious, either to Princes or people. So the *Gospell of Christ* was called *heresie*, *Paul a pestilent fellow, and a mover of Sedition.* So *Ezra* 4. The King is told, if the *Iewes* rebuild the wall, they will pay no tole nor tribute. So the *Primitive Christians*, had horrible unnameable crimes, laid to their charges. Thus the *Arrians* charged *Athanasius* with *Adultery*, *Murther*, *Witch-craft*. Thus the *Iewes* of *Persia*, in the time of *Sapores*, accused *Simeon* Bishop of *Sileucia*, ὡς φίλον ὄντα τῶν ῥωμαίων τῷ Καίσαρι; καί τα τῶν Περσῶν πραγμάτα καταμηνύοντα, *as a friend of the Romane Emperours, and one that gave intelligence to them of the Persian affaires*, which was the occasion, not only of the death of *Simeon*, but of a generall persecution against the whole Church. Thus deale the Jesuites with the Protestants. And thus the Adver-

Sozom. 2.24. *Theod.* 1.30. *Socrat.* 2.21. *Athan. Ep. ad Solit. vitam agintes.* *Sozom.* 2.8.

versaries of the power of godlineſſe, charge it with Hereſie, Faction, Rebellion, and all that will make it odious, either to Prince or people.

Willets Fillars of Papiſtry. *Ger. Con Carb. l 1 p. 2. c. 19.*

The 7th. way is, By procuring and enacting *Lawes*, whereby they may either *inſnare the conſciences* or *the lives* of the people of God unawares. Such as that was *Daniel* 6.7. when they come and tell the King, *All the Preſidents of the Kingdome, the Governours and Princes, Councellours and Captaines, have conſulted together to ſtabliſh a royall Statute. That whoever ſhall aske any Petition of God or man, ſave of thee ô King, for thirty dayes, ſhall be caſt into the Lyons Den.* *Darius* was newly aſcended upon the Throne, and his Princes ſeemed to have ſtudied nothing, but the increaſing of his *power* and *might*, they pretend it will much adde to his *magnificence*, and ſtrike a greater awe into the hearts of his new conquered Subjects, if ſuch a Law as this be made. Now *when all the Preſidents, and Councellours and Governours ſhall commend* a thing to the King, as the unanimous *reſult of all their councels*, and deſire ſuch a Law to be made for the Kings *Majeſty* and *Honour*, it is eaſily obtained, though their deſigne was by this Law to enſnare the people of God, either to wound their conſciences, by making them ſin, in neglecting that duty of worſhip they owed to God, or elſe to cut off their lives in the purſuance of that worſhip. The King could not find this out, nor it may bee moſt of the common ſort of the Jewes: but *Daniel* did, and reſolved rather to *tranſgreſſe the Lawes of the King*, then the *Law of God*, rather to be caſt into the *Den of Lyons*, then to carry about a *Lyon in his boſome*, even *an inraged conſcience*. So *Iulian* that

ſubtill enemy of the Church of God, inſnared the poore Chriſtians unawares, for calling his Souldiers to appeare before him, that they might receive their pay, he cauſed an Altar with fire upon it to be ſet by, and a Table of Incenſe, and commanded every ſouldier, as he came to receive his money, to caſt ſome Incenſe into the fire upon the Altar, which ſome of his *Chriſtian* ſouldiers underſtanding to be an *implicite* and *interpretative Idolatry*, refuſed to doe, and would rather looſe their pay: others not knowing the depth and myſtery of this iniquity, ſuſpecting no hurt, did it, and ſo defiled their conſciences; which filled them afterwards with ſuch extreme griefe and horrour, when they came to the knowledge of it, as they did *offer to expiate their ſinne with their blood.* Had *Darius* knowne, that the intent of his Princes, in that which they called their Royall *Law*, had been to intrap the life of *Daniel*, he would never have ſigned it. Had the *Chriſtians* knowne, that the intent of *Iulian*, in commanding them to ſprinkle ſome Incenſe upon the burning Altar, had been to make them deny the Faith, they would never have done it. But this is the *craft of the Adverſaries*, to procure and enact Lawes, that may *looke one way*, and *ſtrike another*, that may ſeeme to be for *Majeſty*, or *Honour*, or *Decency*; but are indeed for *the inſnaring* and *ſupplanting* of the Church of God.

Theod. 3. 15, 16

Another way is, By ſecret conſpiracies and treacherous combinations againſt the Church, to undermine and ruine it. So here *Nehem.* 4. 7, 8. *The* Arabians *and the* Ammonites *and the* Aſhdodites, *conſpire all of them together, to come and fight againſt* Jeruſalem. So *Pſa.* 83. 3. *They take crafty counſell againſt*

against thy people, and conspire against thy hidden ones, they have consulted together with one consent, they are confederate against thee: Gebal *and* Ammon *and* Amalek, *&c.* So *Act.* 23. 12, 13. *Certaine of the Iewes banded themselves together, and bound themselves under a curse, saying, that they would neither eat nor drinke, till they had killed* Paul. Such was the Stratagem of our Adversaries, the deliverance from which, we celebrate this day, a conspiracy of men, that had bound themselves by a curse to destroy us, and had not only *said*, but *sworne*. *Wee will come upon them, and they shal neither know nor see, til we are in the midst of them and slay them, and cause the worke to cease.* Their designe was by craft and cruelty, to disturbe and destroy the Churches peace.

The Doctrin proved by Reason.

1. Drawn from the Adversaries

1. Hatred of the Church.

And truth is, in Reason we can looke for no other, if we consider the innate disposition of the enemies of the Church.

First, in regard of that implacable hatred the Adversaries beare unto the Church. It is a true saying, *Odia Religionum sunt acerbissima*, [a] Hatred grounded in differences of Religion, are the most bitter and uncapable of Reconciliation. And it is a true observation of some [b], that the nearer any are unto a *conjunction* in matters of Religion, and yet some *difference* retained, the *deeper* is the *hatred*; as he observes a *Iew* hates a *Christian* worse then he doth a *Pagan* or a *Turke*; a *Papist* hates a *Protestant* worse then he doth a *Iew*; and a *Formalist* hates a *Puritan* worse then he doth a *Papist*. *No such hatred* under Heaven (saith he) as that between a Formalist and a Puritan. Now *Truth* being *one*, the true Religion *one*, and this the

[a] *Immortale odium & nunquam sanabile bellum.*

Ardet ad hunc combos & Tentyra summus utrinq;.

Iede furor vulgo quod Numina vicinorum.

Odit uterq; locus, cum soles credat habendos Esse Deos quos ipse colit. Juve. Sat. 15.

Omnis Contentio quae Dei causâ suscipitur stabilis futura est & diuturna. Drus. Apotheg.

[b] D. *Day* upon 1 Cor. 16. 9.

the *poſſeſsion* and *profeſſion* of the true Church, this inrageth all the world againſt it, *Pagans, Iewes, Turks, Papiſts, Formaliſts*; that as they every one *Idolize* their owne Religion and opinion, and ſeeke to *ſuppreſſe* each other, ſo they all *combine*, to ſuppreſſe the true Religion, to keepe that from flouriſhing, from ſhining forth in it's originall beauty and glory.

2. Craft. And then ſecondly are full of craft. *The ſeed of the Serpent*, for ſo God cals them, *Gen.* 3. 15. thereby letting us know, *That as the Serpent was moae ſubtill then any beaſt of the field*, Geneſ. 3. 1. So the *Adverſaries* of the Church *are more ſubtile then all the men of the world*, whereas the Church of God, they are the *Seed of Iacob*, Pſal. 22. 23. * *He was a plaine man*, *Sine fraude & fuco*, and ſo are *his Seed*, *Prudentiam habent, fraudulentiam horrent*, but their Adverſaries they are full of [a] *craft*, therfore ſometimes in Scripture called Foxes [b].

* Gen. 25. 27.
* Pſal 83. 3.
Iob 15. 35.
Pſal. 10. 7.
Pſal. 119. 110.
[b] Cant. 2. 15.
Luk 13. 12.

3. Cruelty. 3. And as full of *cuelty* as *craft*, therefore in Scripture proclaimed *bloudy* as well as [c] *deceitfull men*. And in that reſpect compared to [d] *Lyons*, *Bulls*, *Doggs*, *Vnicornes*, [e] *Wolves*. The Churches *enemies* are men of *cruell bleudy* diſpoſitions, ſuch as was *Francis* the firſt of *France*, whoſe rage againſt the truth of God, and the Reformation in *Luthers* time, was ſo bloudy, that he did in a ſolemne aſſembly proteſt. *If he knew any part of his body infected with that contagion* (*of* Lutheraniſme) *hee would preſently teareit from him, that it might ſpread no further.*

[a] Pſal. 55. 23.
[d] Pſal. 22. 12, 13, 16, 21.
[e] Mat. 10. 16.
Act. 20. 29.

Si quam ſui Corporis partem iſtâ Contagione ſciret infectam revulſurum illicò ne longiùs ſerperet. Sleid. com. lib. 9.

Or

Or that of the *Germain Count Felix* of *Wartenburge*, *Who*, he ſaid, *hoped ere he dyed, to ride up to the ſtirrs in the bloud of the* Lutherans. Theſe are the diſpoſitions of them all,* for as *face anſwers to face in water, ſo the heart of man to the heart of man.* Now looke upon the *Adverſaries of the Church* thus, as full of innate *craft*, *cruelty*, *malignity* againſt the Church of God and the true Religion, and what can you expect, but that they ſhould by all deceitfull, bloudy wayes, hinder and oppoſe any worke that tends to the ſtabliſhment and promoving of the Churches good.

A memorable thing fell out, *anno* 1530. Divers Noblemen being at Supper together, & threatning horrible things againſt the Profeſſours of our Religion, among the reſt *Count Felix* of *Wartenburge* a great Warriour, and that had bin in place of command under *Maximilian* the Emperour, ſaid he hoped ere he died to ride up to the ſpurrs in the bloud of the *Lutherans*; but being ſmitten by God, that very night he fell a bleeding in that violent manner, that his blood choaked him and he dyed. *Flac. Illyr.* So let all thine enemies periſh ô Lord, and give them blood to drinke, *for they are worthy.* * Prov. 27. 29.

But if you adde to this, the mighty power that Satan hath in the hearts of the *Churches enemies*, to every one of whom it may be applyed, which *Peter* ſaid to *Ananias*, *Satan hath filled thy heart*, yea *Satan* hath not onely *filled* them, but as the *Holy Ghoſt* in one word tels us, is *continually active* and *mighty in them.* And againe tels us, they are as ſpontaneouſly ſubject to his power and motions. That *native malignity*, *craft*, *cruelty*, that is inherent in the Churches *Adverſaries* is *principle* enough to carry them on in deſignes againſt the Churches good, though *Satan* ſhould never incite them; and that *power* and *energy* of *Satan* in them, is enough to carry them in that way, though there were no ſuch *naturall diſpoſition.* But when *both* meet, a ſtrong *propenſion* of nature in themſelves, and a mighty energeticall power of Satan

2. Reaſon drawne from the power of Satan in the hearts of the Adverſaries.

Epheſ. 2. 2. τὸ πνεῦμα τὸ ἐνεργοῦν τῶν ἐν τοῖς υἱοῖς τῆς ἀπειθείας.
Ioh. 6. 44.

tan over them, needs must they with most impetuous violence be carried on by any *craft* or *cruelty*, no matter what or how to hinder all that tends to the Churches good. They having an activity of their owne that way, and Satan who is mighty in them, acting them that way too.

True it is, God could restraine the rage of his Churches *Adversaries*, bind downe the *malignity* of their natures (though he leave it in them) with a band of brasse or iron, as the stump of that tree in *Nebuchadnezars* vision, and retund even the Devills owne malice. But it pleaseth the wisedome of God to give scope thus to the malice of Satan and his instruments, and that both, in reference to his people, and to himselfe.

To his people. First, for their tryall, the reason the Apostle gives, why the Lord permits heresies in his Church, may let us see why the Lord suffers other opposition against his Church, 1 *Cor.* 11. 19. [a] *There must be also heresies among you, that they which are approved may be made manifest among you* [b]. Who will not owne the Churches cause, when it prospers, meets with no opposition? [c] The *Samaritans* were wont to challenge kindred of the *Iewes*, when the state of the *Iewes* flourished, but when it was afflicted then disclaimed them. *Many* will *imbarke* themselves in the *Churches* cause in a *calme*, that with the *Souldiers* in the *Acts* will fly out of the Ship in a *storme*. Therefore that his owne which are approved may be manifested, God suffers Satan and his instruments to oppose, to use all their *craft* and *cruelty* to hinder his *Churches* good.

And not onely that his people may be *tryed*, but al-

3. Reason from Gods permitting this.
1. For his people.
Tryall.
[a] *Ut qui probati sunt & hæreseos fermento se non inecerunt manifesti fiant in Nobis. Proficiant in cognitione, eluceant in confessione, ostenduntque fidem suam, constantiam, veritatem opera, ut glorificetur Pater noster qui in cœlis est.* Cram. Hæresiolog.
[b] *Cum Ecclesia pace & concordiâ fruitur, nec afflictione extrinsecùs aut dissensione intrinsecùs laborat, qui Christi sunt non agnoscuntur, vixq; seipsos invicem dignoscunt quia prosperitatis tempore facile est Deo servire* Camer in Joh. 6.
[c] *Ioseph. Antiq. l.* 11 *c.* 8.
2. For his peoples exercise.

also *exercised* in *wisdome, faith, patience, courage.* When there was deliberation at *Rome* about the demolishing of *Carthage* *, let it *stand* saith *Scipio*, least the people of *Rome* should want an occasion or object whereon to exercise their valour. God could soone *annihilate* his *Churches enemies*; but let *them live*, saith God, let them doe their worst, they shall but be for the exercise of my peoples wisdome, faith, zeale, constancy, courage and whole panoplie of grace.

* *Sinenda est Carthago ut ejus metu disciplina à majoribus tradita jam Labascens restituatur.* Appian *de bellis punicis.*

And yet God hath a further *end* in permitting this, then his *peoples exercise and tryall*, and that is, *The illustration of his owne glory*, by the *crafty* and *cruel* attempts of the *Churches enemies*, that the glory of his wisdome and power in the preservation and prosperity of his *Church* might be the more illustrious. *Archimedes* had never been so famous, if the City where he dwelt had not been so long so violently besieged, and a long time preserved onely by his meanes. *If the Church of God, the city of the habitation of his holinesse*, should not often be surrounded with enemies, besieged with difficulties and oppositions, the wisdome and power of God, in preserving and prospering his *Church*, would never be so glorious, therefore the Lord suffers the *Adversaries of his Church to designe* and indeavour by *craft* or *cruelty*, or both, to hinder any worke that tends to the Churches good, gives them leave to plot and conspire against his Church, *and lets them say. They shal not know nor see, til wee are in the midst of them*, &c.

3. For the further illustration of his owne Glory.

And now if ever Text were *verbum diei*, as the vulgar Latine reades it, or *verbum super*

The Doctrine applyed. 1 By way of Commemoration.

rotas, as some others: Surely this Truth, this Text is such. Every word of this Text is a *Wheele* of that triumphant Chariot, in which our Church and State this day glories over a designe of our *Adversaries* against us, fraught with all the subtilty and cruelty, that hell it selfe was able to infuse into it, *This day thirty seven yeares, was this Scripture fulfilled in* England.

Pro. 25. 11. דֹּבֶר דָּבָר עַל־אָפְנָיו *Mercer.*

This day thirty seven yeares, the King then sitting upon the Throne, had summoned the *Peeres* and *Commons* of this Kingdome to an Assembly of *Parliament*. The intent of that meeting (as was hoped by Gods people, and feared by their enemies) was to surround *Ierusalem*, and the Temple, with walls and bulwarkes, to secure the *Church*, the true Religion and worship of God, with needfull, healthfull Lawes: this was the worke intended. Wherefore should a Parliament meet, but for that worke? and our *Adversaries said, they shall not know, neither see till we are in the midst of them and slay them, and cause the worke to cease.*

And our Adversaris.

Our Adversaries: Who are they? Consider and then judge. *Who are they* that (when time was) filled their loathsome Prisons with the bodies of our *fore-Fathers?* Made our land drunk with the bloud of *Martyrs?* In the space of lesse then 4. yeares sacrificed the lives* of 800. *Innocents* unto their Idols? And ever since God hath put a stop to those bloudy outrages have *travailed* with nothing but *Euglands destruction* now these *Fourescore* yeares? *Who are they* that have made so many *desparate stabbes* at the breasts

* *Balthaz. Hol. in Chron. & Osiand. Cen. 16 Histor. Eccles. Anno 1555.*

breasts of our *Princes?* so many *deadly blowes* at the *heart* of the *State?* given *life* and *vigour* to so many *insurrections* and *rebellions* in the bowells of the Kingdome? Are they not the *Papists?* It is easie then to point out these *Adversaries.* The *Papists*: they are our *Adversaries*, so they have beene, so they are, so they will be, as long as Christ is ours, his Gospell ours, the Reformed Religion ours. Sooner shall a man finde honey and balme in the nests of *Aspes*, and the *Dennes* of *Dragons*, then wee true friendship and peace with Papists. Sooner shall East and West meete and kisse, the *Arke* and *Dagon*, *Hierusalem* and *Babylon*, *Christ* and *Belial* cease to be Adverse, then they cease to be our *Adversaries*. *These were, these are our Adversaries.*

And our *Adversaries said.* These *our Adversaries* had had many a *saying* to us, they had said in eighty eight, [2]*Come and let us cut them off from being a Nation, that the name of* England *may be no more in remembrance.* They had said, as *Moab* [b]. Up *Rome*, to the spoyle, presuming the victory was theirs before the fight. And when that *Saying* was disappointed, yet they *said* there was a *day* a comming which *should pay for all*, that was the day of Queen *Elizabeths* death, concerning which their *Balams* prophesied, [c]*That by the uncertainty of the next heire the Kingdome was in a desperat case, in the greatest misery that ever it was, since or before the Conquest, and farre worse then any Countrey in Christendome* [d], *That Clouds of blood hung over* England, *which waited but her dissolution for their dissolving, that upon her death* England *would* be *a common prey, and her tombe would*

Said.

[a] Psal. 83. 4.
[b] 2 Kin. 3. 24.
[c] *Parsons* ans. to the libell of *Eng lust. p.* 176 185.
[d] *Cujus sepulchrum velut totius Regni voraginem & naufragium, tanquam sub oculis contemplemini:---Ingentes moles tempestatum & conturbationum, cruentorum imbrium conglomeratas nubes vestris impendere cervicibus despicietis. Undiquaque Anglia in prædam experiatur & expectatur.* Weston. *de triplici hominis officio: in perorat. ad Academ.*

would be Englands *grave.* This our *Adverſaries* ſaid then, and from theſe ſayings, iſſued all that prodigious variety of murderous complotments againſt the ſacred perſon of that ever honoured *Queen*, The *miracle* of her *Sex*, the *glory* of her *Age*, the *aſtoniſhment* of the *World.* But the ſilver line of her pretious life being *hid in the hollow of Gods hand* from all their deſperate aſſaſſinates, ſhe *full of yeares*, and more full of *honour*, went to the grave in peace: and
Iſa. 44. 25. God who *fruſtrates the tokens of the Lyars, and makes Diviners mad*, contrary to the hopes and confidences of our *Adverſaries*, brought in a peacefull *King*, and eſtabliſhed his Throne in peace.

What *Say our Adverſaries* now? are they not ſo aſhamed and confounded in their former diſappointments, as they can open their mouths no more? No, they are *ſaying* ſtill, the malice of our *Adverſaries* is as uncapable of diſheartning, as *Balaam* was in his attempts of curſing *Iſrael.* Let God appeare never ſo often againſt them, let the *Angell of God* ſtand with a drawn Sword in his hand, they will on, yet again *our Adverſaries ſaid*, &c.

What *Pharaoh* ſaid to his Servants, that our *Adver-*
Exod. 1. *ſaries* ſaid one to another, *Come let us deale wiſely*, our former projects againſt this people, have bin too ſhallow and open, our *preparations* in 88. proclaimed *our intentions*, and made them *fruſtrate*, the *treaſons* of *Parry*, *Lopez*, *Sanders*, &c. were *common, ordinary* and *poore* attempts, now for ſome *rare ſtratagem*, ſome *depth* of *darknes*, ſome *myſtery of unheard of treachery*, that may be *acted* by *unſeene inſtruments*, they *ſhall neither know nor ſee, till wee are in the middeſt among them.* And what was this, but the *Ponder-Treaſon.*

Looke

Looke upon the cunning projecting and carrying on that *Treaſon*, you will heare our *Adverſaries* ſaying. *They ſhall neither know nor ſee till we are in the midſt of them.* And looke upon their bloudy intent in it. *And it was to ſlay and cauſe the worke to ceaſe.*

First for the *craſty projecting and managing the plot*, becauſe they will make ſure, we ſhall *know nothing*, none ſhall be admitted to conſultation about the thing, but thoſe that will by *Vowes* and *Oathes*, and *Sacraments*, and *all that is Sacred*, binde *themſelves* more then once, [a] neither *directly* nor *indirectly*, neither *plainly* nor by *circumſtance to diſcover the plot.* Hence it was that in two yeares ſpace (for ſo long was this Treaſon forming) not the leaſt inckling of it came to any of our eares, *our Adverſaries had ſworne, They ſhall not know*, and if ever they were true to their *Oathes* it was here. *They ſhall not know.*

They ſhall not know.

[a] Sr. *Edward Cooke* his Speech at the arraignement of *Garnet.*

Nor ſee. Therefore all their worke lyes *under ground*, and is diſpatched *in the night*, *when deepe ſleepe falls upon men:* If either the darkneſſe of the night, or the depth of the earth can hide it, *wee ſhall not ſee.* And how did *God* for a while ſeeme to ſmile upon their *project*, and to *facillitate* their worke, when *providence* offered the conveniency of a Celler to them, whereas they thought they muſt have digged a Vault by ſtrength of hand, to lay their Pouder in. How did God ſeeme to have caſt this *Kingdome* and *Citty* into a dead-ſleepe, that 36. *barrells of gun-powder* ſhould be conveyed into a Celler ſo neare the *Parliament*-Houſe, and a *Parliament* ſo neare and none

Nor ſee.

none have the leaſt ſuſpition of Treaſon. Could this have bin if *God* had not ſtupefied *Men*. God himſelfe ſeemed to take their part, and they who not many yeares before had *ſworne God was turned Lutheran*, began to hope, God was turned *Catholick* againe. God ſeemed to have conſpired with them, and to ſay, *They ſhall not know nor ſee*. &c.

In 88.

Till we are in the midſt of them. Joh. 20. 19.

In the midſt of them. How? As *Ieſus* in the midſt of his *Diſciples*, ſaying, *peace be unto you*. No. But as the Enemies were in the midſt of the Congregation. *O GOD thy Enemies roare in the midſt of thy Congregation*. They made account to have come *into the midſt of them* with ſuch roaring as would have aſtoniſhed the Heavens, and made the Earth tremble. *In the midſt of them*, as the Daughter of *Herodias* was ἐν τῷ μέσῳ, only to ſuck bloud, *to ſlay them*, that is the end why they would be *in the midſt of them*. *And our Adverſaries ſaid, they ſhall not know nor ſee, till we are in the midſt of them and ſlay them.*

Pſal. 74. 4.

Mat. 14. 6.

Slay them.

Slay them. Whom? *The whole Aſſembly of Parliament*, and therein to *quench* the *light*, and *extinguiſh* the *glory* of the *Engliſh Nation*. Never any Treaſon before this ſo *deſtructive*. Others were but *petty* Treaſons compared with this. *This* was the *maſter-peice* of all the *pollicy* of *Rome* and *Hell*. Vnleſſe it were the *Treaſon* of *Satan* againſt the *ſtate* of *Man* in *Paradiſe*, to blow up all *Man-kind* in *Adam*, *the repreſentative of it at once*, no *Treaſon* like to this. This was ſecond unto that, of which they ſay, as he ſometimes of *Goliahs ſword*, *None to that*, *None to that*, wherein

wherin the *flowre of our Gentry*, our whole *Nobillity*, the *Princes of the bloud*, the *Lords annointed*, *the Royall ſeede* were all devoted to one ſtroake of deſtruction. *And our Adverſaries ſaid they ſhal not know nor ſee, til wee are in the midſt of them and ſlay them.*

Slay them. Aye ſuch Inſtruments of cruelty had they prepared for this *ſlaughter*, as no one of that Aſſembly could have fled from the *fury* of, had they the *wings of Eagles*, nor reſiſted the *force* of, had their *fleſh* bin as *braſſe*, or their *ſtrength* as *ſtones*, or their *bodies armed with the ſcales of* the *Leviathan*. They were not *Swords*, nor *Piſtols*, nor *poiſons*, the *ordinary weapons of* Romes *warre-fare*, but Inſtruments more inevitably killing. 36. *Barrells of gun-powder*, enough to have blowne to duſt, *the ſtrongeſt Fort in Chriſtendome.* Theſe were the *Inſtruments of their cruelty*, ſuch as were never found *in the habitations of Simeon* and *Levi*. With theſe they intended to come in *the midſt of them and ſlay them.* And that with ſuch *a ſlaughter*, as was never heard before. Shew me in any *Hiſtory* a preſident of the like ſlaughter as was intended here. Wicked *Abimelech ſlew upon one ſtone threeſcore and tenne of* Gideons *ſonnes*, yet *one* eſcaped : *Iotham* had his life ſaved. *Bloudy Saul* cauſed *Fourſcore and five of the Prieſts of the Lord to be ſlayne in one day*, yet *Abiathar* the Sonne of the high Prieſt had his *life given him for a prey.* Ambitious *Athaliah* ſought to deſtroy all the Kings ſeede, yet *Ioaſh* the Kings Sonne was *preſerved. In the Maſſacre of* France, above *three-*

ſcore thouſand ſlaine, yet *ſome* eſcaped even of thoſe that were appointed *to the ſlaughter*. But heere *Oh mercileſſe cruelty, not one man* that had eſcaped, neither *King*, nor *Prince*, nor *Lord*, nor any of *that Honourable Aſſembly*, though all of them, as *Zeba* ſaid of *the brethren of Gideon*, were men *each one reſembling the Sonne of a King*, yet they had all *periſhed together, in a moment, not one eſcaping*. The *Devil* dealt *more mercifully* then thus with *Iob* when hee ſlew his *Sonnes* and *Servants*, hee ſtill left one alive to carry the tydings, but heere all dye or none. And that in ſuch *a crafty ſly way*, as they ſhall never know who hurt them. *They ſhal not know nor ſee*. Nay the craft of our Adverſaries extended ſo farre, as to provide, not onely to hide themſelves from the ſight of them, whom they intended thus to cut off, but from the reſt of the Nation. You know the wayes they had taken to caſt the *Odium* of that horrid Treaſon on the true Proteſtants, under the name of Puritans, if God had not in mercy delivered us from that conſpiracy, we had borne not onely the *miſery*, but the *infamy* of it.

See a letter of M. *W. Perkins* to M. *Vicars* before his Poëm on the 5. of *Novem.*

And cauſe the worke to ceaſe

And our Adverſaries ſaid, They ſhall not know nor ſee till wee are in the midſt of them, and ſlay them, and cauſe the worke to ceaſe. It is the worke they were about, that is the cauſe of all their rage and malice: They were about to make Lawes for ſetling true Religion, and repreſſing Popery. And as *Pilat* came upon the *Galileans*, when they were ſacrificing, and mingled their bloud with their Sacrifices. And as the

the Adverſaries heate made account to come upon *Nehemiah* and his builders, and temper their morter with their blouds, ſo did ours plot to come upon our *Law-makers*, they *ſhall write no Lawes, but in their owne blouds.*

And Oh Lord, if this plot had taken, What a * *Veſuvius*, what an *Etna* had this place bin? What an *Aceldama*, what a *Golgotha* had this *Land* bin? What a *Chaos* had this *Church* and *State* bin? how had our *Lawes, Liberties, Religion* bin ſwallowed up in that *Fiery gulph*, and *buried in thoſe aſhes*. How would that *man of ſinne*, that *ſonne of perdition* have ſatiated his thirſt of blood in the atchivements of this Day, and have looked upon thoſe *piles of mangled, diſmembred bodies*, and that horrid face of death, ſuch as was never ſeene before, with as much content as *Hanibal* did upon a pit full of the bloud of Men, when he cryes out, *O formoſum ſpectaculum.* Or *Valeſius* the *Aſian Proconſul*, when trampling over the carcaſſes of 300. Men whom hee had ſlaine, he cryed out *O rem regiam.* Or that Queene who when ſhee ſaw ſome of her Proteſtant ſubjects lying dead and ſtripped upon the Earth, cryed out. *The goodlieſt tapeſtry that ever ſhee beheld.* Many goodly bloudy ſights hath *Antichriſt* glutted his cruell mind with. The Funerall piles of *England* in Queen *Maries* dayes.

* That which P. *Valderama* fables concerning *Ignatius* his Lodgings, indeed would have bin true of theſe buildings.

Cum primum propoſuit apud ſe militarem vitam abdicare, Domus in quâ tum fuit tota contremuit, parietes ejus concuſſa fuerunt, ligna omnia & trabes concrepuerunt. Quemadmodum accidit cum in Monte aliquo Sulphureo igneum os aperitur & Flammæ exinde erumperè incipiunt, ſic, &c. mille Terrores, mille Pavores, mille odium incendia conſequuta fuerint. Nullus unquam Ætna aut igneus mons paria fecit.

dayes. The *Maſſacre* of *France*. The *warres* of *Germany*. The *butcheries* of *Ireland*. Goodly *ſights* in the eyes of *Antichriſt*. But to have ſeene a whole *Parliament*, and therein the *peace* and *Religion* of a whole *Kingdome*, blowne up in a moment! *Thuanus* writes that the Pope cauſed the *Maſſacre* of *Paris* to bee painted in his Pallace, ſurely had this Plot ſucceeded it ſhould have been **portraied* in his Holineſſe *Chappell* or *Oratory*.

* For though the plot ſucceeded not, yet *F. Garnet* had the honour to have his picture ſet among the reſt of *Romes* Saints, in the Ieſuites Church at *Rome*. *Voluiſſe ſat eſt*. Gir. 1. Apol. *contra* Ieſuitas.

And how came it to paſſe, that it ſucceeded not. Was there any thing wanting either in the wills or endeavours of our *Adverſaries*. No, *our Adverſaries ſaid, They ſhall not know nor ſee, till wee are in the midſt of them and ſlay them*. Nor did we till that *very night*, that *Morning* the *fatall blow* ſhould have been given. And then it was not any *State vigilancy* or *prudence*, but *meerely divine providence* that brought to *light* this worke of darkeneſſe. The particular acts of which providence, I need not inſtance, you know the Story, and all that know it will acknowledge, *That if ever the arme of GOD were revealed in any deliverance, it was in this*; onely that by all which hath beene ſpoken, our hearts may bee raiſed to the higher ſtraine of thankfullneſſe, Let me as I have ſet before you the ſubtilty and cruelty of our adverſaries in the *invention* of this Treaſon, preſent unto you the mercy of God in the *prevention* of it.

O how *freely* did God deliver us from the bloudy *intendment* of our *Adverſaries*. *Many* Deliverances hath God wrought for our *Selves*, for

for other *Churches*, for his *Church* in former times, but was there ever any so free as this? God delivered his *Church*, *from the bloudy conspiracie of* Haman. A worke of astonishing power and mercy. But what Prayers, what Teares, what Fastings and Wrestlings did it cost *Esther* and *Mordecai*, and the whole Church, ere they could obtaine that Deliverance? It was a gracious Deliverance, GOD wrought for his Infantile Church, in rescuing *Peter* from the hands of *Herod*, but it was wrought by aboundant importunity, *unceſſant Prayer. Prayer was made without ceasing of the Church unto GOD for him.* But this Deliverance came not upon the *wings of our prayers*, but Gods free mercy, wee *knew not our danger*, and therefore could not make *Deliverance* the subject of our *Prayers*. *Masses* were said in *Rome*, for the good succeſſe of the Catholicke designe, but no *Prayers* in *England* for our *Deliverance* from *their Treason*, and yet wee delivered, *admirable Mercy! A people to be delivered by their God, before they seeke Deliverance.*

Esth. 4. 16.

Act. 12. 5.

2. And delivered *so fully*. You know the *Plot* was laid for a *full destruction*, to cut off every Person in that Honourable Assembly: to *blow* them all up, teare them all in peeces, and in and with them the whole Nation. But see how *fully* God prevented their mischievous designe. That not a limbe of *any one* of them was shaken, not *one bone broken*. The *Deliverance* was like that of the three *Children* in the fiery fornace. *There was not so much as a haire of their head singed, neither did the fire so much as take hold upon any of their*

Garments, neither was there ſo much as the ſent thereof upon them. Like that of *Hieruſalem*, from the fury of *Senacherib*, who comming up againſt the Church full of pride and rage, intending nothing, but to *breake in peeces and deſtroy*: ſaith GOD, *He ſhall not come up againſt this City, nor ſhoot an arrow there.* So ſaid the LORD to our *Adverſaries.* You *ſhall not come up againſt this Aſſembly, nor fire one corne of Powder*, nor *ſhed one droppe of bloud there, where they intended to have filled all with bloud and fire, O admirable Deliverance!* Hath GOD delivered *Germany* thus. Is *Ireland* thus delivered, O *England, England!* The *aſhes* of *Germany*, The *bloud* of *Ireland*, proclaime thy Deliverance this day, glorious in the fulneſſe of it.

3. And not onely in the *fulneſſe* of our Deliverance, but in the *confuſion of our enemies*, whom God tooke this day in their owne *Pits* and *ſnares*. And the plot they had laid to blow us up, did recoyle and blow up themſelves. God turned it to their owne deſtruction. That which they had deſigned for the advantage of their *Catholike* cauſe and Religion (a good cauſe and a good Religion, that muſt bee advanced by ſuch ſinfull, devilliſh wayes) hath been the greateſt diſadvantage to their cauſe: All the ſtreames of *Tyber* will never waſh off that blot of juſt infamy which this Treaſon hath faſtned on them, till *Babylon ſinke like a Mil-ſtone into the bottome of the Sea*, it will never be waſhed off, *This was the Lords doing*: This turning the Wheele upon our Adverſaries, this bringing their miſchiefe upon their own heads

heads, it was the *Lords doings, and it is marvellous in our eyes.*

But now as that great King, *Eſther* 7. *When he read in the records of the* Chronicles, *that* Mordecai *had diſcovered a Treaſon againſt the King,* preſently enquired, *What honour and dignity had been done to* Mordecai *for this.* So do you. You have ſeene this day a briefe record of that which deſerves a larger Chronicle. You have ſeene how the God of Heaven prevented and diſappointed a Treaſon as darke and cruell as Hell, intended againſt the whole State and Kingdome. Now your parts it is (*Honourable and Beloved*) who repreſentatively are the whole Nation, your parts it is to enquire, what *honour, what dignity hath been done to God for this.*

True it is the Parliament then aſſembled, whoſe the Deliverance more immediately was, did ordaine this *Anniverſary,* which wee celebrate this Day. But beſides this, what honour, what dignity hath been done to God. What hath been done for the advancement of his Glory, the propagation of his Goſpell, the repreſſing of Popery from that Deliverance unto this Day. Doe you in your conſciences thinke, that the bare keeping this deliverance in memory, or an acknowledging of it in our aſſemblies, as at this day, is ſufficient retribution of dignity and honour to our great deliverer. Did not *Hezekiah* doe as much as this; did not hee indite a Song in the praiſe of that God, that had delivered him from the ſentence of death. You have it *Iſa.* 38. 10. yet is it not ſaid, 2 *Chron.* 32. 25. *But* Hezekiah *returned not unto the* LORD, *according to the benefit done*

done unto him. *Hezekiah* returned *praiſe* unto the Lord, even a *Pſalme* of praiſe. But *Hezekiah* returned not unto the Lord, according to the benefit done unto him: Therefore was wrath *upon him and upon* Judah *and* Ieruſalem. May it not be ſaid ſo of *England* for all our *Anniverſaries*, our *Sermons* and *Songs* of *praiſe*, But *England* hath not *returned* unto the Lord, *according to the benefits done unto them.* *Quid verba audiam, facta cum videam.* Care I, ſaith *God*, for the flattering *praiſes* of *England*, when I *ſee* the curſed *practiſes* of *England*! Have not my *pureſt Truthes* been adulterated in *England*, and *Romes* groſſeſt errours entertained in *England*, and that even ſince *this Deliverance*? Have not my *pureſt Ordinances* beene polluted in *England*, and *Romes* groſſeſt ſuperſtitions practiſed in *England*? Have not *Maſſes* beene openly celebrated with a *greater confluence* of *multitudes* to them, then to *Sermons* and *Sacraments*? Have they not publiſhed *edictes* againſt the *Sanctification of my Day*, but none againſt the Idolatry of the *Maſſe*? Have they not *without Law, againſt Law* perſecuted my *Miniſters*, my *Servants*, impriſoning them, compelling them to voluntary *exile*, while they have neglected to put in *execution* their owne *Lawes againſt* Romiſh Prieſts and Ieſuites. *Doe you thus requite the Lord, O fooliſh Nation and unwiſe?* Did I deliver you this Day from *Romiſh* cruelties, that you ſhould deliver up your ſelves to *Romiſh* Superſtitions and Idolatry? Is this to returne to the LORD, *according to the benefits hee hath done*?

Deut. 32.6.

Ariſe

Ariſe, ariſe yee *Princes of the tribes of England*, yee members of the *honourable houſes of Parliament* act ſomething this day, *worthy* of *your ſelves*, *worthy* of this *day*, *worthy* of this *deliverance*, *worthy* of your *great deliverer*. God (I perſwade my ſelf) hath reſerved unto *you* the glory of *returning unto him according to this dayes mercy*. You have begun to do *more* for the *repreſsing* of *Popery*, for the *reforming* of the *Church* in *doctrine*, *worſhip*, *diſcipline*, then your *forefathers* have done ever ſince the *firſt hand* was put to the work of *reformation*. *Go on* in the *name of the Lord*, in the *power* of *his might*, in the *multitudes* of *his ſtrength*: Go on to root out, not only *Popery* but *all* that is *Popiſh*. Let *this day* adde ſomething towards the perfection of that work. *Some ſuch thing* I ſuppoſe was in the hearts of the *honourable Houſes* when they made choice of *this particular day* for the *aſſembly of Divines* to meet on. Why to meet this day, if not to *deliberate* and *adviſe* ſomething that might tend to the *farther honour* of the *Authour* of this *dayes deliverance* and the *farther confuſion* of the *Authour* of this *dayes treaſon*, *the Romiſh Religion*? Wel, that *aſſembly* by the ſaid diſtempers of theſe bleeding times is yet *ſuſpended*. I beſeech you make this the work of yours: and when you returne to your *Parliament Houſe* again let the *firſt queſtion* put to *vote* this day be *Davids Quid retribuam*? pſalm. 116. *What ſhall I render to the Lord for all his benefits towards me?* Let this be the queſtion, and the *God* of *wiſdome* and *grace* direct you in your *Reſolves*.

And what ever *God* ſhall reveale to make *moſt for his glory*, his *Churches peace* and *good*, the *union* of the *Kingdomes*, the *extirpation* of *Popery* let that be the

Crowning Act of this day. *Scipio Africanus* being accuſed before the *Tribunes of the people* and the day of his triall falling upon the ſame moneth and day in which he had ſome yeares before wonne a great victory over *Hanniball in Affrick*. Vpon his firſt appearance addreſſes himſelfe to the people in this wiſe. *Hoc die*, Quirites, *cum* Annibale *faliciter pugnatum eſt &c. This day* Gentlemen *did I fight with* Hanniball *in* Affrick *with good ſucceſſe: therefore leaving Law ſuites I paſſe directly to the* Capitoll *to ſalute the* Gods *and give them thankes*. Hoc *die* Quirites. *This day*, Knightes *and* Gentlemen, *God himſelfe fought for you againſt Rome*, ô do not think it enough that you have come to ſalute *God* in his *Temple* this morning and give him praiſe; but when you returne to your *Parliament-Houſe* againe letting all other buſineſſes ſleep a while, in the *firſt place Reſolve* this queſtion *Quid retribuam?* What ſhall I render to the Lord for all this benefits?

Liv 8.c 40.

Application ſecond by way of Information.

And this I would the rather excite you to (*Honourable and beloved in our Lord* becauſe, *due thankfulneſſe for former deliverances is a happie meanes to procure new*. God is *never weary of delivering a people that ſtudyes thankfulneſſe*. And hath not *England*, hath not the *Parliament* need of the arme of God to be ſtretched out againe for their deliverance? For have we now no *adverſaries*? or have *our adverſaries* changed their *natures*, put of their wonted *craft* and *cruelty* forgott their ould *note* to *ſay*, *They ſhall not know nor ſee till we are in the middeſt of them and ſlay them and cauſe the work to ceaſe?* No certainely. Sooner ſhall the *Leopard change his ſpotts or the Ethiopian his skin* then *our adverſaries* change their *crafty, bloudy diſpo-*

ſitions

ſitions or ceaſe to plot ruine againſt us, till they have utterly ruined themſelves by their owne plots. Haue *our adverſaries* thinke you bin ſleeping ever ſince this powder treaſon? *You* that have bin now theſe two yeares wraſtling with them, you know what their Molitions have bin and in your ſeverall *Remonſtrances* have made them known: yet give me leave to informe the reſt of our brethren a little of them.

Our adverſaries in *Ireland* have bin plotting their preſent rebellion theſe *ſeaventeen yeares* as ſome have deposed. Theſe *ſeaventeen yeares* they have bin making *fireworks* and laying *traines* for the *kindling* of that *combuſtion* which now devoures that *miſerable Kingdome*. And what have our adverſaries bin doing here the meane while, Think you, nothing? Whence then proceeded thoſe long *intermiſsions* of *Parliaments* that we began to feare our *Parliaments* would prove like thoſe *Roman ſolemnities*: *Quos nemo mortalium vidit unquam nec viſurus eſt*. Which no man *lived to ſee twice being held but once in a hundred yeares*.

See the *Iri ſh* Remonſtrance

Ludi ſeculares. Alexan. Gen. Dier. li. 6. c. 18

Whence came the immature *diſſolutions* of ſo many *Parliaments*? but from the plots of theſe *our adverſaries*? He that knowes not where the *ſtrength* of *England* lies, may learn of *Englands enemies*. For as the *Philiſtins* when they knew that *Samſons ſtrength* lay in his *haire* plotted to cut off that and then they eaſily *bound him, put out his eyes* and made him *grinde in their mill*. So *our adverſaries* knowing our *ſtrength* to lye in *our Parliaments* have bin *ever plotting* to cut off them. *One Parliament* they attempted *to blow up with powder* but *many a Parliament* they *have blown up without powder* that ſo our *Parliaments* being *intermitted, interrupted* they might at once lay *bandes upon us*,

and put *out our eyes* that we ſhould not *ſee* our owne bondage, *ſlay us* in our Lawes *and* liberties *and we ſhould neither know nor ſee.*

Eſth. 7. 4. And if *only* in *our Lawes and liberties*, If as *Eſther* ſaid, *We had only bin ſold for bondmen and bondwomen* the miſcheif had bin more tollerable. But had not *our adverſaries* plotted to *ſlay us* as the *two witneſſes were ſlaine in the Revelation? To ſlay us* by taking the *word* of *truth* and *life* from us? Did they not *ſay, we will come upon them and they ſhall neither know nor ſee till we are in the middeſt of them and cauſe that work to ceaſe.*

I know there are many in the Nation (and may be ſome here) that cannot yet be perſwaded there was ever any deſign for the *alteration of Religion* amongſt us. Such I beſeech in the *ſpirit of meekneſſe* to lend me a *patient* and *unprejudiced* eare. I ſtand not hear to declaime againſt any *perſons* or *rankes of men*: but to ſpeak the *words of truth and ſoberneſſe.* I know that I ſtand this day *not only before a great Court* but before *a greater God* to whom I muſt give account for what I now ſpeak.

Contzen. Politic. li. 2. cap. 18. Layes a plott for the altering of Religion in a Proteſtant Kingdome: which is Laid downe in certaine rules.

Adam Contzen, A Jeſuite of *Mentz* in his *ſecond booke of Politickes* the Eighteenth *Chapter*, hath drawne a plot for the *cheating* of a people of the *true Religion* by ſleight *of hand* and the *ſerving in* of Popery againe upon them *by art of legerdemaine*, that they *ſhall neither know nor ſee.* The method of this (which certainely is one of Satans *Methods*) he layes downe in certaine rules. Be pleaſed but to obſerve how *exactly* the *late times* have moved *according to thoſe Rules* and then judge of their deſignes.

His firſt rule. His firſt rule is this. To *proceed* as *Muſicians doe in tuning*

ning their inſtruments: Who *ſtraine their ſtrings with a gentle hand* and *ſet them up by little and little*. *Or as* Phyſitians *doe in curing diſeaſes who abate noxious humors by degrees and pauſes*. This rule was obſerved both for the *deſtructive* and *adſtructive* way. For the *deſtruction of the true Religion*, and the advancing of the falſe they had learned this wiſdome to proceed by *degrees* and *panſes*. And *firſt* for the *deſtruction of the true Religion*. To *ſuſpend all* the *Orthodoxe preachers* in the land *at once* would have made too *great a noiſe* therefore proceed *by degrees*. And firſt ſuſpend *all Lecturers* which will not *conſtantly* practiſe the *ceremonies*. Then after a little pauſe, Clap downe *all Lecturers* as an order of *Vagrants* not to be tollerated in the *Church*. When that is done: Forbid all *Paſtors* and *Incumbents* preaching in their owne *pariſh Churches* upon *weeke dayes*. Next inhibit *preaching* upon the *Lords Day in the After noone* under pretence of advancing *Catechiſing* by that meanes: and yet with in a little while after *forbidding all Catechetical expoſition*, tying men to the *bare words* of the *Primmer Catechiſme*: As *ſoone after* they forbad all *praying* but in the *words of the Canon*. Now what can any ingenuous man thinke the deſigne of all this was; But to rob us of *preaching and praying*, and thereby of the *Goſpell* and *true Religion* wholly in *concluſion*? Only to doe it by *degrees* for feare of *noiſe* and *tumult*, to doe it ſo *as we ſhould neither know nor ſee*.

And for the *adſtructive* way. The *rebuilding of Rome* among us did they not proceed by the *ſame ſteppes*?

Firſt, Urging the conſtant and *full practiſe* of the old *Ceremonies* beyond the intention either of *Law* of

or *Canon*. Then *bringing* in an *Idolatrous fardell* of new *pop ſh ſuperſtitions* without warrant either of *Law* or *Canon* but their owne *paper injunctions*; *forcing* their obſervance upon *Miniſters* and *people*: but by pauſes and degrees.

Firſt, the *Table* muſt be *railed in*; ſoone after ſet in an *Altar poſture*.

Then thirdly, *All* muſt be compelled to *come* and *kneele* before it or not *receave the Sacrament*.

Then it muſt *becried* up as the *Sanctum Sanctorum*; the place of *Gods chiefe reſidence upon earth*; the *Seate* and *Throne of God Almighty*. And there upon, Fifthly, All mens *faces in prayer* muſt be turned towards that. Men *may*, yea *muſt ſay ſome*, adore and bow before it, *&c*.

What *could the intent of all this be?* but after the *Altar* to bring in the *ſacrifice*, and with their *wooden worſhip* the *breaden God*. Only to doe it by *degrees* that wee ſhould not know nor ſee. So in doctrine. *Firſt*, bring in *Arminian doctrines*, then the *popiſh* will eaſily follow. Let the *Serpent* but *winde in his head*, he will ſoone *worke* in his *whole body*. Let *Arminianiſme* but obtaine *countenance* and *licence* in the kingdome; Our *Pulpits*, *Schooles*, *Preſſes*, will ſoone bee filled with popiſh *doctrins*: witneſſe the publiſhing of ſo many points of popery one after another, *ſpecially thoſe two*. That the *Pope is not Antichriſt*. And that the Church of *Rome is a true viſible Church*. *Altæ ſic ſurgunt mœnia Romæ*. Thus (according to the rule of their *Maſter Ieſuite*) they ſeeke *to re-eſtabliſh Rome by degrees*. *They ſaid, they ſhall not know nor ſee.*

His ſecond Rule.

His ſecond *Rule* is this. *To preſſe the examples and practiſes of ſome as a good means to draw on the reſt*. And

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was not this familiar with them? to dazle the *eyes* of the meaner and *leſſe judicious people* of the kingdome, with the *practices* of great *perſons*. If any begun to *ſtartle* or be troubled at the matter what was their preſent anſwer? *My Lord Biſhop* doth thus and thus: and *my Lords Grace of Canterbury* doth thus and thus. *The Knights* of the *moſt noble order of the Garter bow*. Verſus Altare, *towards the Altar at their inſtallement*, His *Majeſties Chappell* is thus and thus adorned. By theſe & the like pretences *caſting a miſt* before the peoples eyes that *ſome did not*, others *durſt not* ſee any thing tending towards the altering of Religion. *Our adverſaries ſaid they ſhall neither know nor ſee*. *A. C.* Speech in the Starre-Chamber, p 47

His third Rule is this. *That arch Heretickes and ſuch as are teachers of Hereſie muſt be baniſhed the Common wealth, at once if it may ſafely bee done, but if not by degrees*. It is eaſie to know who are the *Ieſuites*, *Arch-Heretickes*, the moſt *active, orthodoxe* Proteſtants. For the rooting out of ſuch the *Ieſuite* preſcribes a method of twelve or thirteene ſteppes. For which (though well worth the relating) *I* referre you to his book, leaſt this diſcourſe ſhould ſwell to much. Only in ſumme. Let me ſhew you how their *operation* hath beene according to this *Rule*. The *Arch-Heretickes* and Teachers of hereſie in *England* have beene counted the *Puritan Preachers*, though they *teach nothing* but *conſonant to Scripture* and the publike *Doctrine of the Church*, yet they are the *teachers of hereſie*: and being *too many* to root out *at once*, it muſt be *done by degrees*, that it may be effected with *more eaſe* and *leſſe noiſe*, and therefore, His third Rule. *Cont. Pol. lib. 2. c. 18. §. 6.*

Firſt, caſt all thoſe out *of the miniſtery*, that will not

not be *punctuall* and *full conformists* to the *old Ceremonies*. Next (because there were a company *of conformable Puritans* as themselves stiled them) they procure *an edict for recreations* upon the *Lords Day and* this must be *published by Ministers*: that such as could stand under *the ceremonies* (though groaning for the burden) might *fall and be broken in peeces under this*. And yet because some men *suspected* of *Puritanisme* might have a *latitude* here beyond their *brethren*; They have a *third* engine and that is *injoyning new Ceremonies* and *adorations*, that if any could *swallow the book* yet they might discover & cast them our by *straining here*. To this they adde *a fourth*. *Prayers* and *Proclamations* to be read against our *brethren the Scotts*. And their *last* and *greatest* engine which was like the *powder plot* against the *godly ministery* of the nation *to blow up the reliques of them at once* was the *oath for Episcopacie*. By these *successive stratagems* they made account utterly to extirpate those *Arch-Hereticks*.

1 King. 19. As it was somtimes said to *Elijah*, *Him that escapeth the sword of* Hazael, *shall* Iehu *slay*: *and him that escapeth the sword of* Iehu *shall* Elisha *slay*. So had they said. *Him* that escapeth the dint of the *Ceremonies* shal the *book of sports* slay, and him that escapeth the book of *sports* shall the *new injunctions slay*: and *him* that escapeth the *new injunctions* shall the *proclamations slay*, and *him* that escapeth the *proclamations*, shal the *oath slay*. And this by *degrees* and *pauses* that they *shall neither know nor see till we slay them and cause the work to cease*.

His fourth Rule. The fourth rule is this. *That those which are adversaries to the true Religion* (*which with him is Popery*) *be put by their dignities, places & offices*. I think none here

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is ſuch a ſtranger in *England* but from his own knowledg can witneſſe this. The *beſtowing* of *all offices*, the *collating* of *benefices*, the *election* of *Maſters*, and *fellowes* of *Colledges* in both *Vniverſities*, who had the over-ruling hand in them all, *the power of mandamus*, but *Canterbury* and *his faction*? And *whom* were they *conferred* upon *uſually*? Men *infamous* for and [a] *impudent* in *Arminian* and *Popiſh* opinions. *Proteſted Arminianiſme* and *bold faced Popery* the only *ſpeedy unerring way* to Church preferment.

5 His fifth rule is. *To make the Proteſtant Religion odious, by laying load upon ſuch tenents as are moſt ſubject to harſheſt conſtructions*. In this *our adverſaries* have not bin ſparing. *Quot plaustra convitiorum* have they poured out upon ſome *doctrines* of *our Religion* ſpecialy the *points of grace*? The pulpits *of Italy* and *Rome never ſpitt more gall* and *venome* againſt the *doctrines* of *Election, free grace, juſtification by faith, perſeverance, &c.* nor never *ſweat* more to *exaggerate* the *ſeeming abſurdities*, which *carnall men* would *draw from them* then ſome of ours have done.

6 His ſixth rule is. *To foment the quarells that are among the Proteſtants and ſtrengthen that party that is neareſt compliance with Rome*. And here, the wretch hath the *unhappines* to *preſcribe one thing as the proper meanes of Englands cure. For who* (ſaith he) *might not eaſily reduce the Puritans of England into order* (you know what the *Ieſuits* reducing into order is) *if he could extort from them an approbation of the Biſhops*? And had they not attempted and almoſt effected this? They had made us *their ſlaves* before and *were they not about to make us ſwear we would be ſo for ever*? Certainly though nothing but *Epiſcopacy* floated in

[a] So Leontius Biſhop of Antioch a diſſembling concealed Arrian was obſerved to diſreſpect all Orthodox men and preferr no one in the Church but ſuch as enclined to Arrianiſme: ἴσως γὰρ τοῖς Ἀποσολικοῖς ὑπουτυπώγμασιν ἀδμίλας πως ἐκείνῳ κακομιλίας ἢ χειροηθείας ἀπέλαυσαν οἱ Νῦν τῆς Ἀρείου μανίας &c. Theod. l. 24. Quis enim non facilè Puritanos in Anglia redig. in Ordinem ſi Epiſcoporum approbatio. nem ab iis extorqueat, Contr. vbi ſupra paragrap. 9

the *ſurface of that oath*, yet *Popery* was in the *Cabbe, in the &c.* of it or *reducing the Puritans of England into order, ſenſu Pontificio.*

His ſeventh rule.

His ſeventh is this. *That all private Conventicles and publick meetings muſt be forbidden.* For *private Conventicles* you all know, that to meet together *to pray* or *to conferre* (which with them was a *Conventicle*) was *Peccatum irremiſſibile.* A man might at a better rate almoſt anſwer any thing then *ſuch a meeting.* For *publick meetings.* The ancient laudable exerciſing of prophecying (I mean not in that ſence the word is lately taken for private ſpirits to interpret Scripture, but prophecying by men in office peculiarly gifted and called to that work) *theſe are baniſhed.* The *publick* and moſt *frequented lectures blaſted. Publick faſtes* by conſent of *Miniſters* (which had of long time bin uſed in many parts of the Kingdome) were become *piacular.* A *ſermon* at next Church, the *forbidden fruit*, when they had none at home or worſe then none. *Our adverſaries* have bin but too diligent to *ſuppreſſ not only private Coventicles but publick Aſſembl.*

His eighth rule.

The eighth meanes is. *By ſeverity of Lawes and puniſhments to compell the obſtinate unto duty and yet the rigour of the Law muſt be ſlowly drawn out and not againſt all, but only ſuch as be moſt dangerous.* Now what ſeverity, not only *Ad ſummum jus* to the higheſt *apex* of the *Law* but even *Supra jus* beyond the *extent* and *rigour of the Law*, hath bin uſed *to ſuch* as *ſtood in the way* of their *great deſigne*, let the *walles of their high Commiſſion ſpeak.* Our *Chronicles* report, That when our forefathers demolliſhed the *Abbies* they found in their *walles* and *vaultes* and *ponder* heapes of *ſculles* and *bones*, the monuments of their

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Smoothered *crueltyes*. I doubt notbut the *abolishers of that high Commission* have found as manifest evidence of their *cruell practises: heapes* of the *bloud of innocents*, whose *skin hath bin flead from of them and their bones broken and they and their families chopped in pieces as flesh for the cauldron*. And this fruit they reaped of their severity managed with this art which the *Iesuit* promised. That though compulsory Reformation could do no good upon old standers yet it would render the younger sort Catholicks.

Micah.3.

Itaq; reformatio quæ provectos non adjuvat, ætatem tamen puerilem Catholicam reddet.

The ninth meanes and (as he saith) of *all the rest most effectuall is. That such as are in authority do religiously practise and maintaine integrity of life and purity of manners*. The *reformation of Religion* (that is the introducing of *Popery* into a *reformed Church*) *will go on very slowly and prove very difficult unlesse the Prelats and Doctors shall outshine the whole Common wealth not only in innocency but in reputation and fame of integrity*.

His ninth rule.

And certainly this rule they had conned (some of them) *Ad amussim* or else they could never have obtained so farre upon the *heart* of *our Soveraign* as to leave the disposing of all *Church affaires* wholly *unto them*. * If they had not in his eye, demeaned themselves as the only *Saints upon earth*, as *incarnate Angels*, *men* wholly *composed* of *devotion to God*, *compassion to his Church*, *greif for the rents and breaches of it*, *zeale for the peace and good of it*: what but this should

* The Arts of Dissembling Heretikes have for the most part been Excellently skilled in & Sometimes a good Prince hath been overreached by it. Quem ubi vident constanter Religioni adhærentem non adeò temerati jsunt, ut directè calunientur & traducant apud eum Orthodoxam Religionem: sed occasiones commodas accipiunt, quibus deplorent turbatam pacem Ecclesiæ, hortantur Principem ad eam restituendam, id facilè esse dicunt, auferatur modo Contentionis studium: quod dissidium non sit in rebus Magni Monumenti, sed exigui Ponderis &c. Vedell, de Prud. vet. Eccles. l. 2, c. 5. See the Ep. Ded. of the relation of the Conference between a Iesuit & W.L. fol. penult.

prevaile with our ſoveraign to abandon this Church into the hands of that faction, I know not. But undoubtedly it ſtands not with reaſon. That a *Proteſtant Prince* ſhould *knowingly and willingly* give way to the re-eſtabliſhing of the *Popiſh Religion* & therein *Ipſo facto*, diveſt himſelf of *his ſupremacy* and lay *his head* at the *Popes feet* for *him* to *kick* of the *Crown* from *his Royall brow* with a *ſpurne of his diſdainfull foot* at pleaſure. But why the Biſhops (ſpecially ſuch of them have bin obſerved to wiſh well to Popery *Ab incunabulis*) ſhould contrive and carry on ſuch a plot ſome reaſon may appeare. For could th. y once have obtained this; *That Popery ſhould have triumphed* over the *reformed Religion*. The *Miter* would ſoon have trampled upon the Crown. *Hæc enim eſt veritas*, ſaith *Bellarm.* [a] *This is the truth whatever cuſtome hath introduced that the* Biſhop *is the father and paſtor and Doctor as well of the* Prince *as of the reſt of the* people. *And according unto theſe appellations* the Prince ought to be *ſubject* to his Biſhop *and not the* Biſhop *to his* Prince. *Vnuſquiſque* ſaith [b] *Suarez*, *Every King is ſubject to his Biſhop in ſpiritualibus unleſſe he be exempted by the Pope.* A brave world this had bin for the Prelacy and the whole Clergy too. To have *bin exempted from the power of Lawes and civill jvdicature.* [c] *Leges non obligant*, ſaith *Suarez* again, *The law doth not binde the Clergy by vertue of any Laick jurisdiction neither can Kings binde the Clergy by*

a Hæc enim eſt veritas quicquid introduxerit conſuetudo, Epiſcopus eſt Pater & Paſtor & Doctor tam Principis quam reliqui populi. Et ſecundum hæc Nomina *PRINCEPS SVBDITVS* eſſe DEBET ſuo *EPISCOPO* & *NON EPISCOPVS PRINCIPI*: Bellarm. de officio Principis Chriſt. l. 1. c. 5.

b Vnuſquiſque Rex ſubditus eſt ſuo Epiſcopo in Spiritualibus niſi à Pontifice eximatur. Suarez defenſ. fid. l. 3. cap. 17. ſec. 18.

c Leges non obligant Clericos ex vi Iuriſdictionis Laicæ nec POSSVNT Reges obligare Clericos Legibus illis peculiariter impoſitis. Id. l. 4. c. 13. ſec. 16. 17.

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laying any speciall Law upon them: and againe, d *Ecclesiasticall persons are priviledged in Court, not onely in case of ecclesiasticall but of civill crimes.* An immunity which a corrupt Clergy would be glad of.

d *Personæ Ecclesiastici gaudent immunitate sine privilegio fori non solum in Criminibus Ecclesiasticis sed civilibus. Id: ca. 15. Sect. 1.*

And therefore though there can *be no reason* conceived why a *Prince* professing the *Protestant Religion* should decline to *Popery:* Yet you see there is reason why a *proud Prelacy* and a *corrupt Clergie* should *under-hand* indeavour to bring it in: and you see the *method and wayes whereby* they may compasse their designes and neither *Prince nor people know nor see.* These were their *practises for many* late yeares you all know, let any *ingennous spirit judge of their intentions.* I have onely let you see from whose *quiver* they have drawne *their shafts*; judge by that of the *marke whereat they aymed.* You have seene whose *heifer* it is they *plowed with*; judge by that of the *seed they would have sowne:* If they never knew that a *Jesuite* had delivered these Rules for the *altering of Religion in a Christian state*, they were very unhappie in complying so exactly with them when they did not *know them.* And what can wee *thinke* but that they were *acted* by the same *Genius* or the same *Angelus infernus*, that the *Jesuite* was, when he penned them. But if they did know (as it is most probable they did) that *these* were the *rules*, this the *art* delivered by a *Jesuite* for the *subverting the true reformed Religion*, and the *introduction of popery againe* and yet did *knowingly* and *de industria* conforme to them and made *proofe of them*, what can wee thinke was their intention but to alter our Religion. *They had said they shall not know nor see, till we are in the midst of them and cause that worke to cease.*

But blessed bee the Lord who hath not given us up as a prey unto their teeth.

Blessed bee the Lord, that by the hand of this *Parliament* hath frustrated that *plot*. (*We all hope*) *for ever*.

Information of some present practises of the adversaries.

But did I say *for ever*? May we hope it? What? are *our adversaries* all destroyed? or have they left of *plotting*? Neither; And yet I hope we may say, *for ever*. *This great plot of altering Religion*, prevented *for ever*. As for our *adversaries* verily, if ever they did *straine* their *Witts* to exceed themselves in *plotting* mischiefe, it hath beene since this *Parliament*. Such a *succenturiation* there hath beene of *plotts* that wee may say of them as the *Gad*. *A Troope commeth*. Many of them indeed have proved *abortive*, *miscarried* before they came to a *growth* capable of *full discovery* and so are more *easily denied* then *proved*. Besides some *ridiculous* things have beene sent forth into the *publicke* of purpose to *outface* the *truth* and *sully* the *glory* of our *deliverances* from many and *reall dangers*, which possibly may be the reason why some men are so *incredulous*, they can see no *adversaries*, they *apprehend no dangers*, the *Parliament* needs no *guard*; there is no *necessity* of setling the *MILITIA* of the Kingdome. If there bee any such here and you bee men of reason hearken a little.

First, Doe you not thinke, there are as many *Papists* in *England now*, as there were at the *time of the powder Treason*? I know not how there should bee *fewer* but more; unlesse the *preaching* of *popish doctrines*,

ctrines, *complying* with *popish ceremonies*, *setting* up publike *Masses*, *tolerating a convent of Priers*, *relaxing* the *Lawes* against *popish Priests*, bee a meanes to *convert* papists, there cannot be fewer then was at the time of the *powder* treason.

Secondly, Consider whether the *papists* have any better *doctrines*, *dispositions*, *principles now* then they *had then*. *Their faith was then faction*; *their Religion*, *Rebellion*, in the judgement of the *State* who spake as they found. *Have* they since *changed* their *faith*, *altered* their *Religion*, that our *State* should alter their *judgement* of them? Doe they not yet *hold* it, as lawfull, as *meritorious* to *promove* the *Catholicke cause Vi vel fraude*, by violence or *treason*, now as they did then? Have they retracted that *doctrine* of theirs. [a] *That Kings & Princes which are not Roman Catholicks* may be lawfully *killed* by any private person, And that the *killing* of *them* is a *generous*, *vertuous*, *heroick*

a *Reges et principes non Romano-Catholici possunt de jure occidi etiam à privatâ persona & illud factum est generosum, cum virtute conjunctum & heroicum. Comparandum cum maximis & summa Laude dignis factis esse, Sanctissimum, humanissimum, dignissimum, laudatissimum, commendatissimum*, &c.

Eis qui in vitam talium Regum es principium conjurant, esse animosos machinato res fortitudinem Eorum esse plusquam humanam, supplicia eorum non nisi vera martyria appellanda qui sint aliquando præmium accepturi in vitâ æternâ: Francis: de Veron. Constant. in Apol: Part. 1. Cap. 7.

exploit? To bee compared with the greatest and most praise worthy actions? A most holy, worthy, commendable, praise-full work? Those that conspire against the life of such Kings and Princes are magnanimous persons. Their *courage is more than humane, heroick, divine.* Their *punishments are true martyrdome, they shall receave reward in the kingdom of Heaven?*

Have

Have they yet revoked that *assertion?* [b] It is necessary in any case that Religion be maintained even with the death of Kings. Or that of the *Iesuite* [c] *Varadius* to *Barerius*. That *there could not be a more meritorious work, then for him to kill the King*. Do they not to *this day* honour *Garnet* that *Arch powder Traitour* as a *Saint?* have not their [a] *Late Writers crowned* him with *fresh Encomiasticks?* And hath not our *State* reason to have a *watchfull* and *prudent jealousie* over men *informed* with such desperate *principles* and thus *incouraged* to all *bloudy designes?* specially such of them as are *Iesuites* and *Seminaries* of whom we may truely say as *Amilcar* did of his sonnes, Hee bred them, [b] *Tanquam leoninos catulos in pernitiem Romani imperij; as Lions Whelpes for the destruction of the Roman Empire.* So doe they breed their *Novices*, As *Lions whelpes* for the *destruction* of the *English Church and Kingdome.* And as *Hannibal* when hee was but nine yeares *old*, swore upon the *Altar* of their Gods that as *soone as hee was able hee would bee a deadly enemy to the people of* Rome: So do they *in effect sweare as much against us.* [d] *I will helpe to defend and maintaine the Roman papacy against every man: Heretickes and Schismaticks, And all such as shall rebell against our Lord* the Pope *and all his successors, I will persecute and oppose.* The *whole fry* of them are *Conjurati hostes Ecclesiæ & Reipublicæ.* They declared themselves so in their *powder treason:* and *as long as they retaine their old Religion*, they cannot but *retaine their old disposition.*

Thirdly, there being *papists* among us now as *there was at* the time of the powder *Treason.* They being

[b] *Necessarium quocunque casu Religionem confirmari etiam Monte Regum.* Id. par. 2. c. 12 8. 15.

[c] *Non posse ab aliquo fieri ullū magis meritorium opus quam si Regem interficeret Anton.* Arnold. in Ora: contra Iesuitas.

[a] *Cornel: a Lapid. in Apocal:* cap. 7. ver. 3.

[b] *Plutarch.*

[c] *Se quam primū posset hostem fore populo Rom capitalem Liv: li. 21 c. 1.*

Appian: de bellis Hisp:

[d] *Ad defendendū & retinendum papatum Rom: contra omnem hominē adjutorē: Hæreticos, Schismaticos & qui aliquo ex Dominis vestris successoribus prædictis Rebelles fuerint persequar & impugnabo* Szeged: *speculum Pontificum.*

being *infected* with as *bloudy doctrines*, and *principles*, *now* as then.

Conſider *Thirdly*, Whether they may not *pretend* to themſelves as *juſt cauſes* to *put them* upon all bloudie and *deſperate deſignes now*, as *then they* did. Were they *croſſed* in their *expectations* of a *tolleration* of their *Religion* then? Their expectations were raiſed *higher now*. They hoped for a *revolting to their Religion*, and are croſſed in that. Did they *feare* the *State* would make ſome further *proviſion* for the *ſuppreſsing of popery then?* And did they *not feare* the *State* would make ſome farther *proviſion* for the utter *extirpation of it* now? Were they ſo *inraged then?* Surely they are *madde* and *deſperate* now. Were their *thoughts* ſo *full* of *bloud then? Sure* they are *full of hell now*. And of a truth, if there had not beene *one plot nor one treaſon diſcovered* all this *Parliament time:* yet good reaſon why the Parliament ſhould *upon theſe conſiderations* arm the Kingdom for its *defence*. (And the *whole Nation* is bound to them for their care herein) to prevent our adverſaries, leaſt they *ſhould ſay*. *Wee will come upon them and they ſhall neither know nor ſee till wee are in the midſt of them, and ſlay them and cauſe the worke to ceaſe.*

But what need theſe *Ambages?* when the *bloudy monſters* of *Ireland* ſpeake out and tell all the world, the *warre they have kindled, is againſt the puritan Parliament* of *England*. So that *ex profeſſo* there hath been *treaſon* againſt this *Parliament*, and our *adverſaries have ſaid* (varying the words of the Text a little,) *Wee will come upon them*, though *they know and ſee it, and ſlay them, and cauſe the worke to ceaſe.*

And, ô that *Ireland* had beene guilty alone!

That *England, England* had not beene conſcious of ſuch *treacherous practiſes*. But it is too too apparent now. That even in *England*, in the *midſt of us*, in our *boſomes* have beene the moſt *dangerous*, and *deſperate practiſes* againſt our *peace* and *Religion* that ever yet were knowne. Let me not ſeeme to *detract* from the *glory* of that *great deliverance*, if I ſay, they doe *exceed* the *powder Treaſon*. *Thoſe traitors* layed their *traines* and *fire-workes* in the *bowels* of the *earth*: *Theſe have layd theirs* (which every true loyall heart bleeds to think of) in the *boſome* of our *Soveraigne*. *They covered their treaſon* with *earth*: Theſe with *Heaven*: with *pretences* of *defending* the *Proteſtant profeſſion*, the *prerogative* of the *King*, the *Lawes* and *liberties* of the *Land*, whereby *they have* not only *captivated* many of the *injudicious multitude*; but even the *Throne* it ſelfe. *The breath of our noſtrils, the Anointed of the Lord is taken in their pitts; Of whom we ſaid, under his ſhadow we ſhall live.* Their *pretences* have ſo farre prevailed with our *Soveraigne*. That he *confides* more in a *popiſh partie* then in a *proteſtant Parliament*. *This is a lamentation, and muſt be for a lamentation.* They now *pretend* to be all for the King, *the King*; as much as the *Iewes for Cæſar*. Wee have *no King but Cæſar*: *no King but Cæſar*. As if *Cæſar* had had no *ſuch loyall Subjects* in the *world* as the *Iewes* were: but when they had *ſerved themſelves* of *Cæſar* and *abuſed* his power to the *murdering of Chriſt*, they ſoone diſcovered themſelves: and *Cæſar* had no ſuch *deſperate rebels*, and *implacable enemies* upon earth *as they were*. So the *Papiſts* and their *faction* cry out, The *prerogative*, the *King*, and *Cæſar*: as if the *King* had no ſuch *ſubjects* and *friends* upon earth *as they are*.

Lamen. 4 20.

Ezekiel 19. 4.

Iohn 19. 15.

But

But *marke my words*. If *ever* they can *ſerve themſelves* of His Majeſtie: and by the *abuſe of his power* have *their wills*, to *murder Chriſt* in His *members and root out the Goſpell* and the *profeſſors of it* (which Lord in mercy preſerve His Majeſty from) but if they once obtaine but this. If they *doe not prove the moſt* deadly and deſperate *enemies* His Majeſtie *ever had, let mee dye the* death of a *falſe Prophet*.

The *ſearcher of hearts* knowes (*Oh that our Soveraigne knew as well*) how the *hearts* of all *His loyall Proteſtant ſubjects bleed* within them for the *ſoule* of our Soveraigne. To ſee his *confidence removed from* his true *Proteſtant ſubjects*, whom hee can *only confide* in, and whom *Catholicke Princes* truſt *rather* then thoſe of their *owne Religion*. To ſee, I ſay, his confidences withdrawne from them, and *leaning* upon a company of *popiſh, bloudy* wretches, whom no *proteſtant prince* but *himſelfe* ever *durſt* truſt. *Lord give thy judgements to the King*. Doth not His *Majeſtie* know that with *the papiſts* all *proteſtants* are *Heretickes*: and with *Heretick* KINGS and Princes they take a *ſhort courſe*, have a quicke way of diſpatch? Doth not His Majeſtie know, or will *none* of his *great Divines* informe him, That the *Catholicke Doctors* [a] hold it lawfull for any *private perſon to kill* a *Heretick King*? Yea and that *though he bee not ſentenced, excommunicated*, or *depoſed* by the Pope, if his hereſie be *notorious* ſaith [b] *Cajetan*? Or if he be [d] *publikely defamed for an Heretick*; or ſo reputed by grave and *judicious men*? Nay, that it is *not onely lawfull*, but [c] *neceſſary*: not onely that they *may doe it* but they *are bound to doe it*. And that *by the command of God* upon *perill of their ſoules*. And this

a *Reges & principes poſſunt de jure etiam a privatâ perſonâ occidi*: *Franciſ. de Veron ubi ſupra*:
b *Cajetan*, 22æ. q. 4. a. 2.
d *Andreas Eudamon*. Apol. pro *Garnetto*. c. 10. p. 276. *Et Mariana de Rege & Regis inſtitutione* L. b. 1. c. 6. 7. 8. pag. 58. 60. 63. 67.
Fas eſt ſubditis Reges & Principes quibus viri graves hæreſeos Crimẽ impegerint quavis Ratione e medio tollere.
c *Obligati ſunt ſubditi ad principes hæreticos depellendos & hujuſmodi principes ſuos non tantum legitimè poſſunt detrudere ſed etiam ad hoc præcepto Divino & vinculo ad iſtiſſimo ac extremæ Animarum periculo tenentur*. Creſwell in *Philopat*. Sect. 2 Num. 160. 162.

this is *not a*[f] *private opinion*, but the *opinion of all their Divines, and of their whole Church*, if we may believe themselves. Nay it is *not only lawfull* and necessary: but if[g] people should be loth to offer *violence* to their PRINCE *the Pope may command and compell them to it.*

When the Papists shall as *publikely* and *unanimously disclaime this Doctrine*, as they *have proclaimed it*, And the *Parliament broach* such doctrines and the *protestants* drinke them in. Then let His *Majestie* flye from his Parliament and *protestant subjects* to *secure* his life and Crowne among the Papists. But in the meane time, O what a piece of *Arch Treason* was it! By sowing *contention* betweene His *Majestie* and Parliament to draw His *Majesty* to betray Himselfe into the hands of a *generation*, that in *Conscience think* they may *kill him* when they please.

Nay are *taught*. That in *conscience* they *are bound to kill him*, if he *please not them* in *Matters* of *Religion* and *may* with a *Nodd* from *Rome be commanded to* kill him. Oh what an inextricable labyrinth, have these wretches brought our Prince into, by perswading him, *The intentions* of his *Parliament* are against his *Dignity* and *prerogative*? The *Lord rebuke them* that so *perswade him: Yea the Lord rebuke thee Satan.* But what *better suggestions* can breath from them that are *Parliament adversaries* from *generation* to *generation*. *This* is it that hath moved his *Majestie* to cast himselfe into the *armes of Papists: Where* he is *as safe* as a

f *Universa Theologorum Schola tenet, & est certum ac de fide Quemcunque Principem Christianum si a Romano Catholicâ Religione manifeste deflexerit & alios avocare voluerit excidere statim ab omni potestate & Dignitate ex ipsâ vi juris Divini & humani: hoc que & ante Omnem sententiam Pontificis. Et subditos quoscunque Lib. rot esse ab omni. Iuramenti obligatione quoad de Obedientia præstit sens possique & debere hujusmodi hominem tanquam Apostatam ex dominatu eijcere zelatos inficjan. Cresw. Num. 137 Non est propria Iesuitarum sed Totius Ecclesiæ (& quidem ab antiquissimis Temporibus) consensione recepta nostra Doctrina est. Eudæm. Apol. cap. 3.*

g *Pendet Christianum Regnum a Pontifice in hoc ut possit non solum consulere aut consentire ut Regnum Regem sibi permittat, sum deponat sed etiam præcipere & Cogere ut id faciat. Suarez: defens: fid:* Lib. 6. cap 4. sect. 17.

Lambe

lambe in the *middeſt* of *wolves*. Suppoſe that party (*pretending his prerogative* and thereby ſeducing a great part of the Kingdome to aſſiſt them.) Suppoſe they prevaile.

What a condition is his Majeſty in? *Either* he is in danger of *loſing his Religion*, and being *reconciled to Rome*; *Or* if not, *of loſing his life and forfeiting his Crown* from *himſelf* and his *poſterity*. Nay poſſibly he may *loſe all*, *though* he ſhould *abandon Religion* and *be reconciled to Rome*. For ſo *Simanca* determines. *b If Kings or other Chriſtian Princes be turned Heretikes their ſubjects are preſently freed from their Dominion, neither ſhall they recover their right againe though they be afterwards reconciled to the Church. And as a King looſeth his kingdome by Hereſy ſo his children loſe their right of ſucceſſion.* And to look no farther then *Henry the fourth of France*. Did his *being reconciled to Rome*, *ſecure* either *his life* or *Crowne*? *Lord give thy judgments to the King. Lord give thy judgments to the King.*

I but no fear of this. *The Papiſts have taken the oathes* of *ſupremacy* and *allegeance*. And what are we the better? An *oath* upon the *conſcience* of a *Papiſt* is like a *collar* upon an *Apes neck*: that he *will ſlip on for* his *Maſters pleaſure*, and *ſlip* off againe *for his owne*. Hear but how *Paſcentius* ſcoffes *King Iames* for the *invention* of that *oath* and you will ſee *his ſonn hath* little cauſe to truſt *them* for all their raking it. *a He*

b Si Reges aut alij Principes Chriſtiani facti ſunt Hæretici protinus ſubjecti & vaſalli ab eorum Dominio liberantur, Nec jus hoc recuperabunt quamvis poſteà reconciliantur Eccleſiæ & propter hæreſin non ſolum Rex regno privatur, ſed etiam ejus filii à regni ſucceſſione pelluntur. Simanca de Occult. tit. 42. ſec. 2

a Vide in tantâ aſtutiâ, quanta ſit ſimplicitas. Iuramentum tot circumſtantiis connexuiſſe exiſtimabat, ut ſalvâ conſcientiâ, nullâ ratione a quoquam diſſolui poſſit. Sed videre non potuit ſi Pontifex juramentum diſſolverit, omnes ejus Nexus ſive de fidelitate Regi præſtandâ ſive de diſpenſatione pariter non admittendâ pariter diſſolutos fore. Imò aliud dicam admirabilius. Iuramentum ſi iniuſtum apertè declaretur. Neminem obligat. Sed ipſo facto nullum eſt. Regis vero juramentum iniuſtum eſſe ab ipſo Eccleſiæ Paſtore ſufficienter declaratum eſt.

saith he, *how simple they are, in all their craft: he thought he had composed an oath with so many particular circumstances, that it could not with a safe conscience be dispensed with: but he could not see that if the Pope loosed the oath, all the knots of it whither concerning allea-geance to the King, or not suffering the oath to be dispensed with, they are all untied. Yea that which is more admirable: If the oath be publickly declared to be unjust, it bindes none,* but *ipso facto is made void. Now the Pope hath sufficiently declared this oath of the Kings to be unjust; so that the obligation of it vanishes into smoake and that bond, which those wise men thought to be as strong as brasse is lesse then a straw.* And now what Faith can his Majesty give to or what Confidence can his Majesty have in the oath of these men?

Vide in tantâ astutiâ quanta sit simplicitas Iuramentum tot circumstantiis connexuisse existimabat vt salvâ conscientiâ nullâ ratione à quo quam dissolui posset, sed videre non potuit ei Ponti ex Iuramentum dissoluerit omnes eius Nexus sive de fidelitate Regi præstanda sive de dispensatione pariter non admittenda pariter dissolutos fore &c. Vides igitur jam in fumum abiisse illius obligationem, ut vinculum quod à Sapientibus ferreum putabatur minus sit quam stramineum Paseenius in Resp. ad Epist. monit. Iacobi Regis.

a *Sam.* 16. 21.

And yet as if it were not enough. To *withdraw* the *heart* of *our Soveraign* from confiding in *his subjects*, The *venome* of this *treason reaches* farther. And as *Achitophel* knowing that if *Absalon* were reconciled to his *Father* againe, it would *be his destruction*, put *Absalon* upon such a *businesse* as he knew was *a scarec capable* of *reconciliation*. So this *cursed faction* knowing that upon *union* between his *Majestie* and *Parliament* followes their *deserved ruine*: have *councelled* yea even *compelled* his *Majestie* to that, which (*if any thing*) might make the breach between his *Majestie* and his subjects incurable. Oh that *vast effusion* of *English bloud* which hath bin already not only in *Ireland* but in *England*! The *sunne* hath *not seen so many carkasses* of *English* men lying upon their *native soile* in *many hundred yeares*. The *Lord* see and *avenge* it upon *them* that are the *originall cause* of this bloud-sheading. *The violence that is done* to *me* and

my

my *fleſh* be upon thee, *ô Papacy*, ſhall the *Inhabitante* of *Ireland* ſay. And my *bloud* upon thee *ô Prelacy*, ſhall *England* ſay. *That Th. t's* the *Helena* for whoſe ſake all *theſe warres are.* For the *defence* of the *Prelacy* the *Scotch* warre was *commenced* (though Prerogative and Monarchy was pretended) and ſo *the ſame* we may conceive the warre of *England* is purſued. We may ſay to that *faction* as *Ioab* did to *David. Thou regardeſt neither Prince nor ſervants for this day I perceave that if Abſalon had lived and all we had dyed, it had pleaſed thee well.* They *regard* neither *Prince* nor *people* for we may *eaſily perceave*, that if *England* and *Scotland imbrue* themſelves in *one anothers blouds*; *or England* tear out its *owne bowells*, though *all we dye ſo* the *Hierarchy* ſurvive, they would be well pleaſed. *Shall they eſcape by their iniquity? thou Lord in tey diſpleaſure ſhalt caſt them down.* 2. Sam 19 6.

As for our *Soveraign.* Thou *ô God* in whoſe *hands* the hearts of *Kings* are, *free* his *heart* from the *councells* and ingagements of *miſcheivous* men and *men of bloud. Give him a true underſtanding* of *and a due confidence* in the *loyall affections* of *his Proteſtant ſubjects.* Bring *him* back among us *rather* in the *prayers* and *tears* then in the *blouds* of his *people.*

And you *my brethren* ſo many as have any *ſparke of loyalty* in your breaſtes and I hope you are all full of it, deſire and ſeeke the ſame thing, yee of this *City*: Yee of the *honorable Nation* of the *Scots* be not yee the *laſt to bring the King back to his houſe. Yee are his brethren, yee are his bone, and his fleſh, why ſhould yee be the laſt in bringing the King back to his houſe againe? even to his houſe* of *Parliament?* Aſſuredly if his *Majeſties life were bound up in one haire of his head*, as 2. Sam. 19. 11. 12.

* *Niſus*

* Cui ſplẽdidus Oſtro, Inter honoratos medio de vertice canos crinis inhærebat magni fiducia Regni. *Ovid. Metam.*

* *Niſus was*, he might be *more ſecure* there then he can be among *Papiſts* and *Cavaliers* if *every haire* of his *head were a life.*

Application the third by way of Exhortation firſt to the Parliament

I come to a few words of Exhortation. Firſt *To you the Members of the honorable Houſe of* Parliament. Secondly, To you *the reſt of my brethren.* Firſt for you *honourable* and *beloved.* This *text*, this *truth* tells you *what you muſt look to meet with. God* hath *opened* to you a great *doore* of *opportunity* for the *promoving* of his *Churches* good but *their are many adverſaries. God* hath *called you* together to a great *work:* but you *muſt look our adverſaries will do their utmoſt either* by *craft or cruelty to cauſe the work to ceaſe.* That which *our Saviour* ſpake to his *Diſciples* to confirme their *hearts* againſt *the perſecutions of their adverſaries.* The *ſame ſay I to you* to *ſteel your hearts againſt the oppoſitions of your adverſaries.* So *ſaith our Saviour perſecuted they the Prophets that were before you.* The ſame ſay I to you. So *maligned they* the Parliaments that *were before you.* So *ſlandered they the* Parliaments *that were before you.* So *plotted they againſt the* Parliaments *that were before you.* So *ſaid they of them. We will come upon them and they ſhall neither know nor ſee till we are in the middeſt of them, and ſlay them and cauſe the work to ceaſe.* Therefore *be you in nothing terrified of your adverſaries.*

Matth. 5.

Durate & voſmet rebus ſervate ſecundis.

Bear up againſt *their oppoſitions. After ages* ſhall keep *thankeſgiving dayes* for *your deliverance*, as you now do *for the deliverance of your forefathers.* You have the *remembrance* of that great *deliverance* as an

incon-

incouragement to your hearts *this day.* * *Qui custodivit Patres, custodiet etiam filios.* Deliverances *past* are the *pledges* of *future deliverances.* And this advantage you have above your forefathers. *That* whereas *they* neither *knew* their danger nor sought *deliverance*, yet were they *delivered. You see* your danger, *flee* to *God* by *prayers, tears, fastings* for *deliverance*: You have the *prayers*, and *tears* of all the *Churches* and *Saints* of *Christ* poasting *incessantly* to *Heaven* upon *the same Embassage*: and can *you* faile of *deliverance? Remember* againe the goodnesse and greatnesse of your *cause*, and what *Luther* said to *Melancthon.* When upon that *opposition*, which the *German reformation* mett with all, he was much *troubled* a and *disquieted* in his spirit, *not* for his own *sake* but for the *works sake* and the *issue* of it, and *posterityes* sake, *Luther* gives him councell. *That seeing the businesse was not mans but Almighty Gods. Laying aside all care he would cast the whole weight of it upon him. Why* (saith he) *do you vex your self? If God have bestowed his Sonne upon us, why are we afraid? what tremble we at? why are we distracted sadded? Is Satan stronger then he? Why feare we the world which Christ hath conquered? If we defend an evill cause, why do we not change our purpose? If the cause be holy and just, why do we not trust Gods promises?* Certainly *there is nothing beside our lives that Sathan can snatch from us*: and *though we dye, Christ lives and reignes for ever, under*

Drus. Apopht.

Cum esset Melancthon animo admodum anxio non tam sui quam ipsius exitus & posteritatis causâ: Lutherus monet, vt quia non hominum sed omnipotentis Dei sit hoc negotium omni depositâ sollicitudine totam molem in illum reiiciat. Cur, inquit, te Crucias? si Filium suum Deus pro nobis impendit, quid trepidamus? quid metuimus? quid angimur & tristamur? an Satanas est illo potentior? Cur mundum à Christo debellatum reformidamus? Si malam causam defendimus: cur non mutamus propositum, si piam atque justam cur Dei promissis non confidimus? præter vitam certè nihil nobis Satanas eripere potest; at vivit tamen & in sempiternum regnat Christus sub cujus tutelâ veritas est. Peccatores quidem sumus non uno modo sed tamen Christus idcircò non est mendax cujus causam agimus. Fremant Reges atque populi quantum volent, qui cælos inhabitat, deridebit eos. Causam hanc Deus absque concilio nostro gubernavit ad hoc usque tempus & protexit, is quoque ad optatum finem tandem perducet. Sleid com. l. 7.

whose tuition the truth is. We are indeed *sinners more wayes then one, but our sinnes shall never make Christ (whose cause we are ingaged in) a lier.* Let the Kings of *the earth and the people* rage *as much as they will: he that sits in heaven shall laugh them to scorn.* God *hath hitherto ruled and defended this cause without our councells he also will bring it to the desired end.* May not *all this* be applied unto you? but *specially* this *last clause?* God *without your councells, above your councells* by *naked* and *immediate providences* hath *carried* on *his work* in *your hands* hitherto: and *he will give it the desired, prayed for issue: you may be confident of it.*

Only: as your *cause* is *good*, so *see* that *your wayes* be *good.* Remembring what the *holy ghost* saith, *Proverb.* 16.7. *When a mans wayes please God he maketh his very enemies to be at peace with him. Let* your *personall* wayes. Your *publick wayes. What* you *act* as *men. What* you *act* as *Parliament men, please God:* and *reape* the *fruit* of it in *peace* with or *triumph* over *all your enemies.* For *your personall wayes*, your *conversations* as *men.* Oh, me thinkes, if *any* of *you* when you came to this *Assembly* were of *vaine conversations* (as other men are.) Yet so *many prayers, so many sermons, so many Fast-dayes, so many dangers, so many deliverances, such variety* of *admirable, astonishing providences*, as you have known: should have prevailed with your hearts *to abandon all*, and become *eminently gracious, exact* in all your *wayes.* But if *not.* If there be yet *any sinne* found upon *any of you.* If any *of you be conscious* that *any* of *his wayes*: though *never so secret*, be *displeasing* unto *God*: Let me in the *feare of God* and in *the bowells* of *our Lord Iesus* beseech you. As you *desire* successe either to *your councells*, or *armes.* As you *tender* the

good

good of *your native country* (which I know is *deare* unto *you*, why elſe ſhould you *put your lives* in *your hands* to do it ſervice?) Oh *breake off your ſinnes by repentance:* why ſhould *men* of *brave* and *honourable ſpirits, ſtaine* and *diminiſh* their *glory* by *any one ſinne?* That as it was ſaid of *Naaman* he was *a mighty man of valour: but a leper*. So of any of you. He is *a prudent man, a brave ſpeaker*, but -- *a profound Statiſt: a worthy patriott* but -- Oh let there be no *But*, For Gods ſake, be you all as the *Sunne*, without *one ſpott*. Why ſhould a man *denude* himſelf of the *protection* of the *Almighty* for *one* ſinne? It was ſaid of *Achilles* that he was. *Stygè armatus*. But *he* that *repents* of his ſinns that *believes* in *Chriſt* whoſe *wayes pleaſe God is Calo, Chriſto, Deo, armatus:* armed with *heaven*, with *Chriſt*, with *God*. Would *any at ſuch a time as this, in ſuch a ſervice as yours be without this* armour? *Oh let your wayes pleaſe God*, and you ſhall not neede feare *your adverſaries*. Fulgent. Myth.

And as your *perſonall wayes:* So your *publick wayes*. The *things* that you *tranſact as publick perſons*: let them be *exact*. *Walke* and *work* by *rule*. *Appelles* being asked why he uſed ſuch exact care in limning pictures made this anſwer: *Pingo æternitati*: I limne for eternity. The *things* that you have now *to do*, are *not only for the preſent but future ages*. Your *actions* will *live* in the *memory of men*, as *long as men ſhall live upon earth*. You work for *eternity*: Therefore be *exact*: work by *rule*, by *line* and *plummet*. Let all *your aimes* be *pure* and *good*. Fix your eye upon *Gods glory*. * *Quicquid agas, propter Deum agas*. Let that be your *motto* which was his. *Propter te Domine: propter te*. Aime *at God in all*. *And walke with God in all*. See *the* * Druſ. Apoph.

pillar of cloud, and *fire going before you.*

I am not ignorant, That your *taking up of armes* is made a matter *of dispute*. Now no time for that. Only this I say. *It is no more* then other of the *Churches of Christ* have bin *driven to* before you, the *Scotch*, the *French*, the *high* and *low Dutch Churches*. In *Germany* when the *Protestant Princes* and *States* were treating about a *defensive league* [a] not only *Lawyers* but *Divines* were called to give their *councell* in the thing. *Luther* who had *always* taught, *That the Magistrate ought not to be resisted*, and in the times of the *Anabaptisticall tumults*, had written *a book to that purpose*. Being *one in the Consultation*, and hearing the *lawyers* declare. *That it was permitted by the fundamentall Lawes, sometimes to resist: and that now matters were brought to that very state of which the Lawes made mention. Luther* did ingenuously *professe* that *he knew not so much before*. And *because the Gospell doth not impugn nor abolish nationall Lawes*. And *because in such a time as that was, uncertain, and full of feare, many things might fall out* so as *not only Lawe* but *conscience and necessity might put armes into their hands:* Therefore he did conclude. *They might lawfully enter into a league of defence whether* Cæsar *himself*, *or* any other *in his name should make warr upon them*. And presently *published a book:* therein *admonishing all men that they should not yeild obedience* to *the Magistrats* commanding them unto that warr against the league.

I know many in the Land charge *the preachers of the Kingdome*, and those that have *petitioned you so* often for *reformation* in *doctrine*, *worship* and *discipline* as the *kindlers* and *fomenters* of this *unnaturall warre*. But *O Lord if we have done this, if there be such iniquitie*

[a] In consilium adhibiti fuerũt non Iure consulti modò, sed Theologi quoque: Lutherus autem semper docuit Magistratui non esse resistendum & extabat eius hac de re libellus. Cum autem in hac deliberatione periti iuris docerent Legibus esse permissum resistere nonnunquam, & nunc in eum casum de quo inter alia Leges mentionem faciunt rem esse deductam: Lutherus ingenuè profitetur se hoc nescivisse. Et quia Leges Politicas Evãgeliam non impugnet aut aboleat: deinde quoniam tempore tam dubio & formidoloso multa possunt accidere ita ut non modo ius ipsum, sed conscientiæ vis ac necessitas arma nobis porrigat defensionis causâ fædus posse iniri dicit sive Cæsar ipse sive quis alius fortè bellum eius Nomine faciat. Sleid. l. 8.

tie in our hands, then let the enemy perſecute our ſoule and take it: let them tread down our life upon the earth, and lay our honour in the duſt. We have not deſired this wofull day O Lord thou knoweſt it, our deſire was to have obtained the *eſtabliſhment of religion in purity & peace without bloud, ô Lord thou knoweſt it. Quod ſi non aliter--*

But if the *ſinnes* of *England* bee ſuch, and the *ingagements of our adverſaries to their ſuperſtitious wayes* be ſuch. That there *is no other way* to have *popery* caſt out, the *Church reformed* the *Goſpell aſſured* to *us* and our *poſterity* then this. *Hac mercede placent. The will of the Lord be done.* Goe you on undauntedly in that bleſſed *worke* of reformation. Thinke you heare *Chriſt* ſpeaking to you as *Cæſar* did to his *Ferrie-man* in a ſtorme. *Perge contra Tempeſtatem forti Animo Cæſarem fers & fortunam Cæſaris.* Beare up cou agiouſly againſt the ſtorme you carry *Cæſar* and *Cæſars* fortune. Thinke you heare *Chriſt* ſo ſaying unto you.

Pergite contra Tempeſtatem forti Animo Chriſtum fertis & fortunam, Eccleſiam, gloriam Chriſti. *Beare up* couragiouſly againſt the *ſtorme*; you carry *Chriſt* with you, and the *Church* the *fortune*, the *glory of Chriſt*. If the *Tempeſts* and *flouds* of the ungodly riſe againſt you, remember you have not only the *ſighes* and *teares* of *Gods people* for you, but Chriſt *imbarked with you*, who is able to rebuke the *ſtormes* and *command a calme*. You are a *Parliament* of *prayers* and *teares*, if ever any: and as *Amb.* ſaid to *Auſtins* Mother. *Non poteſt perire tantarum lachrimarum filius.* A Child of ſo *many prayers and teares cannot miſcarry.*

And yet as you are to be *courageous*, ſo to be *cautelous*. As to bee *confident*, ſo *vigilant*: To have a

watchfull eye over, and a *prudent care* to ſuppreſſe *your adverſaries*. *Darius* the *Perſian* being inraged againſt the *Athenians* by a *treachery* of theirs, layed this injunction upon one of his ſervants, *that alwayes* as hee ſate at meate he ſhould thrice cry, *Here memento Athenienſium*. You need no ſuch Monitor. *This fifth of November*, in its yearely revolution cries loud in your yeares. *Domini memento te papiſtarum*. Not ſo much to *inrage you againſt their perſons*, as againſt *their Religion*. Not to ſay as he did there. *ô Iupiter*, &c *Lord grant that I may be revenged upon the Athenians*. Not to ſtudy revenge upon the *Papiſts*, ſo much as upon *popery*, not to ſuppreſſe the *Papiſts*, ſo much as to *ſuppreſſe popery*, if the one could be done without the other. What need there is of this, let a *Divine that had ſearched* into the bowels of *popery* tell you. [a] *Papiſtry* (ſaith he) *can neither ſtand with peace, nor piety. The State therefore that would have theſe things, hath juſt cauſe to ſuppreſſe it.*

Herodot: in Terpſich. c. 195.

[a] Doctor *Iohn White* in his Sermon at *Paul's* Croſſe.

But what courſe is to be taken for the ſuppreſſing of it? *Shall wee take that courſe for the ſuppreſſing of popery* which ſome of theirs *preſcribe* for the *ſuppreſſing of the truth*. *Decretum fuit in conſilis Toletanis*, &c. *They made decrees in ſome of their counſels. That every King before he bee inſtalled ſhould, ſweare among other* things. *That hee would permit no man to live in his Kingdom, that is not a Roman Catholick, but will purſue all Hereticks with the ſword.* I know it is *diſputed* among *Divines*. Whether it be *lawfull* to uſe *compulſory meanes* in matters of *Religion*. And no leſſe among *Politicians* whither it would bee *ſucceſſefull*. I ſhall neither take *upon mee* to *determine* thoſe *diſputes*. Nor *direct the wiſdome of the great councell* of the *king-*

Dicretum fuit in Conciliis Toletanis ut quiſquis ſuccedentium Temporum Regni ſortiretur apicem, non ante conſcenderet Regiam ſedem quã inter Cætera Sacramento pollicetur Nullum ſe non Catholicum permiſſurum in ſuo Regno degere, ſed armis hæreticos perſequetur Ribadeneira l. 1. de Principe chriſtiano: c. 22

dome

dome in a course for suppressing *popery*. Only in briefe the meanes to be used to this end are, *either sacred*, or *civill*; Acts of *Religion*, or of *State*.

For religious *meanes*, I conceive that as the re-establishment of Popery in Queen *Maries* dayes was an *Act* of *State* and of the whole Kingdome assembled in *Parliament*: so if the *State*, the Parliament now *assembled* would please to indict some *Day* or *dayes* of *solemne*, *Nationall*, *professed humiliation*, for that sinne of the *Nation*, (which as farre as I could ever learne, was never yet done) it might bee a happie meanes to *expiate* that *sinne*, and to *purge* the *Land* from that bloud of *Martyrs*, which it yet groanes under, and would blessedly prepare the *heart* of the *Nation* for a more thorow perfect *Reformation*. We observe it in particular *persons* that if they slide out of *prophane* and *sinfull wayes*, *into wayes* of more *retiredness* without any evidence of a *sincere* and *proportionable Humiliation*: That *Reformation* seldome proves *lasting* or *saving*. I know not why the *same* may not bee verified in *Nationall Reformations*. And among other things which possibly might bee causes why the *wrath of the Lord was not removed* from *Hierusalem*, *notwithstanding* Iosiah's *so glorious Reformation*, this may bee one because the Land was never humbled for the *Idolatries* or *Bloudsheds* of *Manasses*, but looked upon the *reformation* as sufficient without *humiliation* which verily hath been *Englands* course to this day: we have *blessed* our selves in a *kinde of Reformation*: But never tooke to heart the *Idolatrous* and *bloudy Lawes* enacted by our *forefathers* to bee humbled for them.

Next to this as a second meanes for the suppres-

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ſing of Popery, I would ſubjoyne the caſting out from among us of all appearances of Popery; every that lookes like *Rome*, every thing of which the Papiſts may ſay, *this you borrowed from us*. True it is the *Iſraelites* by Gods expreſſe commandement, borrowed of the *Ægyptians, Iewels of ſilver, and Iewels of Gold*, but when they *imployed* thoſe *Egyptian Iewels* to *Egyptian* worſhip, and *turned* their Egyptian *gold* into an Egyptian *God*, you know what followed. I condemne not every thing received from Rome as *ſimply evill*: But certainely *as long* as the Papiſts ſee any ſuch *things* among us in our *publike worſhip*. They will but *ſcorne* us, and our Religion as imperfect, and *unable* to furniſh us in the ſervice of our *God* without being beholding unto them.

The third Meanes is; To ridd the *Church* of *ſcandalous Miniſters*, that, *what by their corrupt doctrine*, what by *their abominable lives*, have exceedingly *hardned* the Papiſts againſt our Religion and ſtrengthened them in their owne.

Fourthly, By complying as neare as *poſſible may* be with other reformed *Churches* in all things. The *reſolution* you have put on for uniting with the Church of *Scotland* is one of the *bleſſed'ſt things for* the utter *ſubverſion of* popery that hath beene ſince the firſt *reformation*.

And laſtly, Plant a faithfull, painefull, powerfull, Miniſtery through the Kingdome. And give *maintenance* and incouragement anſwerable. But *O Lord*, in ſuch a corrupt *State* of *Clergie* and Univerſities, where ſhall we finde *faithfull men* to plant the Nation with? *The harveſt is great the labourers few, O pray*

tee

yee the Lord of the Vineyard to send forth labourers into his harvest. To give the word, that great may be the multitude of them that preach it.

As for *Civill* meanes of rooting out Popery, I shall wholly leave them to the Councell of the State.

Only one thing more let me adde, which I cannot without sinne forbeare.

If ever you would root *popery* out of *England*, with the *uttermost* of your *vtgour* prosecute the affaires of *Ireland*. If Popery prevaile to the *suppressing* of the true Religion there: Doe not *thinke you can prevaile* to *suppresse popery here*. I know your *Domesticke affaires* are great, your occasions of expences vast; yet I remember what the *Historian* saith of the *Roman State*. There was nothing did more evidence the greatnesse of their spirits, then that at such a time, as *Hannibal* was even *Ad portus*. Their treasure *exhausted* by long *Warres*, Their *Armies routed* diverse times, The *State at the lowest ebbe* that ever it was in: Yet even then; when a mighty *Warre lay upon their* backes, They did *not remit the care of any affaires, though never so remote from them*. And nothing did more make *Hannibal* despaire of taking *Rome*; Then that he heard, *supplies of Souldiers were sent out of the Citie into* Spaine, *even then, when he with his whole army lay before their walles*. I know not whither any *thing would more please God* or procure *a blessing upon your affaires at home*, I am sure *scarce any thing* would more *dant your adversaries at home* and *abroad*, then to see you at such a time as this, sending supplies into *Ireland*. Liv. l 22. c. 35.

And you my *brethren* the rest of you that *stand be-* Exhortation to the people.

fore the Lord this day. Withdraw not your *assistance* from the honourable Houses of *Parliament*, in that or any other worke so just, Honourable and pious. You see they meete with opposition from their *adversaries*: impossible it is, it should be otherwise. Oh let them not *meete with discouragment* from their *friends*, from their *brethren*. No question it was worse to *Nehemiah* to heare *Iudah* say. *The strength of the bearers of burdens is decaied and there is so much rubbish, wee cannot build the wall:* Then it was to heare the adversaries say. *We will come upon them and they shall neither know nor see till we are in the midst of them and slay them, and cause the worke to cease.* That which the *adversaries* said was no more then *he looked for*. But this of *Iudah* was unexpected. O let not *London* say, let not *England* say. The *strength of the bearers of burdens is decaied*. The expences of the *Irish warre* and of the *English affaires* are such a burden, *wee can beare no longer, our strength is decaied*: wee *cannot build the wall: the worke must cease*. I know your *burdens* this way *have been great, and in this City farre greater* then in other places of the Kingdom, and are like to continue still. For though I hope it is not in the *purposes of God* to destroy *England*, nor to destroy *London*, yet I have thought sometimes: *The purpose and intent of God hath beene* to *humble*, and *attenuate London*, and *England*. For *Englands* long *continued peace*, had *abundantly increased* Englands *wealth*, and the *abundant increase of* Englands *wealth* had proportionably *increased* Englands *pride*. The age *before us* knew not that *excesse* of bravery in *clothes* and utensils that we were growne unto. And the *generation growing up*, was like to *exceed us in both*. God saw us labour

so

so dangerously of a *plethory* as his wisdome and *love* judged it *needfull* to *abate and exhaust our fulnesse* at least so much as is superfluous, and not *matter of subsistence*, but *matter of pride* unto us: which if we can *willingly* and chearefully *resigne up to the disposall of God* we may possibly thereby *obtaine* and secure our *lives, Lawes, Religion*, the things that are, or *should be deerest to us*. But if we hugge our *wealth*, when God would have us let it goe, Take heed we *lose* not *that*, and all the rest. Me thinkes I *reade* it in the *foot-steppes of God towards England*. *God* hath said, *I will abate the wealth and pride of England*. Me thinkes the *succession* of these *three warres* within these *few yeares* (which comes not without the speciall *providence* of that *God who ruleth in the kingdomes of men*) the expences of all which must lye upon *England*, speaks it. *That the purpose of God is to abate the pride and wealth of* England. And me thinkes we should say as *Mephibosheth* did, 2 *Sam.* 19.30. Yea let him *take all for as much as my Lord the King is returned againe in peace to his owne house*: might we but see our *Soveraigne Lord the King* brought in *peace againe to his owne house*, and to His Houses of *Parliament*. Might we but *see the King of Kings upon his holy hill of Zion. Christ in his beauty, on his Throne*. The *Church reformed, truth* and *peace established: let him take all*.

I perswade my selfe every *honest heart* that is *loyall* to *God*, to the *King*, to the *publicke weale* would willingly speake it and seale it, did not our *adversaries* by their *crafty insinuations* indeavour to divide as much *between* the *Parliament* and people as they have done *betweene* the *King* and *Parliament*. That would

faine perſwade the *people of this Nation*, with the *Ape* in *the embl m* to cut in ſunder the arme of the tree whereon *they ſit and* plunge themſelves into *a gulph* and *ſea of miſery*.

To this purpoſe as they *have tolde his Majeſtie*, ſo now they *tell the people*. That the *Parliament will alter Religion*. A charge like that of *Rabſhakeh* againſt *Hezekiah* and as true. When he would perſwade the people *God*, would not helpe them: becauſe *Hezekiah* had *altered Religion*. *Iſaias* 36.7. If *thou ſay to me we truſt in the Lord our God, is it not he whoſe Altars & high places Hezekiah hath taken away & ſayd to Iudah and Ieruſalem you ſhall worſhip before this altar?* Truth is. This is *all the alteration of Religion* the *Parliament* hath made. They have *taken away the high places and Altars*: that they have done & *intended* to *proceed* to *command all worſhip* to be according to the *rule of Gods word*. To ſay to *England*, *you ſhall worſhip according to this rule*. And *this is* the great crime of altering *Religion*.

Alteratio { Perfectiva. / Corruptiva. }

My brethren be not deceived. As in *naturall* ſo in *civill* and *morall things* there is a *double alteration*. There is a *perfective alteration*. And there is a *corruptive alteration*. To alter *Religion* ſo as *to corrupt Religion*, was the *plot* and *work* of the *Popiſh Prelats* and *their faction*. To alter their *alterations*, to antiquate their *innovations*, to *reduce Religion*, to its *pure originall perfection* (which cannot be done without *alteration* of ſome thing *introduced*) that was the purpoſe and work of the *Parliament*, and for this it is *our adverſaries crie againſt them They will alter Religion*.

But then the *Parliament* will alter the *government of the Kingdome*. Yes. Juſt like as they *altered Religion*. As in *Religion* ſuch *alterations* as tend *Ad perfectionem*

are

are not to be condemned: So likewiſe in *Polity* and *civill* government. *Plato* tells us, That in all *Commonwealths* upon juſt grounds there ought to be ſome changes. And that Statesmen therein muſt beehave themſelves like skilfull Muſicians, *Qui artem Muſices non mutant, ſed Muſices modum.*

But they do things without *his Majeſties conſent*. I that is our greif and *our adverſaries triumph*. That *our adverſaries* have ſo farre prevailed upon the heart of our ſoveraign as to perſwade him to with draw *firſt his preſence*, then his *aſſent* from the great *Councell* of his *Kingdome*. And thereby force them, Either to do things without the conſent of our ſoveraign, Or elſe, do nothing, but *ſit ſtill*, and *expect their owne*, & the *Kingdomes ruine*. And in ſuch a caſe is it ſo *high a crime* to determine things, *neceſſary for the ſafety of King and Kingdome*, without *conſent of his Majeſtie* when it *cannot* be obtained: I have read that the *Perſian Monarches* were wont to call *the Peers*, and *Preſidents* of their *Provinces* to *Councell*, but giving them no *freedome* nor *liberty* of *Councell*. For every one of them had a *plate*, or *tile of gold* to ſtand upon in the *Councell houſe* and if he gave councell that the *King thought well* of, the plate of gold was *given him for a reward*: *but if he* delivered any thing *contrary* to *the Kings minde*, *Flagris cædebatur* And one writes that *Xerxes* in his expedition againſt *Greece* called his *Princes together*, and ſpake to them to this purpoſe. Leaſt, ſaith he, I ſhould ſeeme to *follow only my owne Councell*, I have *aſſembled you*, and now do you remember; *that it becomes you* rather *to obey*, then *adviſe*. *Our adverſaries* would faine have it ſo with the *Peers* and *Parliament* of *England*: and have a long

Kecker Polit.

Valer. Maxim. l. 9. c. 5.

time bin *labouring to perſwade his Majeſtie* it ought ſo to be, and would *make the like impreſſion* upon the *people* now. But you my *brethren* beware of their *inſinuations* and know. That they that devide *between his Majeſtie* and *Parliament* or between *Parliament* and *people* are the greateſt enemies of *King*, *people*, and *Parliament*. This is the *firſt time* that ever *loyalty* to the *King* was ſet *in oppoſition* to *fidelity* to the *Parliament*. The *firſt time* that ever it was thought *poſsible* to draw the *Engliſh Nation* to deſert their *Parliament* under the *notion of adhering* to *their King*. Oh let not *this age beare* the date of ſuch *infamy*. Did ever *Parliament* do more for the *Lawes*, and *liberties* of the *Nation* with more *danger* and *detriment* to *themſelves*? And will you when they have need of you leave them: well here is our comfort: *God* hath not *left*, *God will not leave* his *cauſe*, his *work*, his *people*. 1. *Kings* 8. 57. 58. 59. 60. *The Lord our God be with us as he was with our fathers: let him not leave us nor forſake us; that he may encline our hearts unto him to walke in all his wayes and to keep his commandements and his Statutes and his Iudgements: He*, even *he maintaine the cauſe of his ſervants and of his people Iſraël at all times as the Matter ſhall require that all the people of the earth may know that the Lord is God and that there is none elſe.*

1. Kings 8. 57. 58. 59. 60.

FINIS.

ERRATA, Pag. 2. line 22. for requeſt, read Conqueſt: pag. 5. line 3. we take away, read Nor take away their lives. pag. 16. line 9. read they are full. line 10. more read more. pag. 17. li. 1. dele of the, pag. 18. l. 6. Thuarus read Thuanus, pag. 33. li. 2. Suid read Sadd, pag. 53 l. ult. Hee read See. pag. 63 l. 17. retiredneſſe read refinedneſſe. pag. 64. li. 3. add at the beginning thing.

Reader be pleaſed to correct theſe as the moſt materiall faults with thy penne.